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**BIOGRAPHY.**

MEMOIR OF CATHARINE BROWN, A CHRISTIAN INDIAN OF THE  
CHEROKEE NATION.

A LITTLE volume, with the above title, was published about six months since, and many of our readers have doubtless perused it. But many have not: and for the twofold purpose of bringing that work more fully to the notice of such, and of placing on our pages a memorial of the amiable and lovely person, whose memoirs it contains, we shall here give a brief abstract of her life; referring the reader for a more ample statement, to the volume, from which the abstract is taken.

CATHARINE BROWN was born about the year 1800. The place of her nativity was a beautiful plain, covered with tall forest trees, in a part of the Cherokee country now called Wills-Valley, within the chartered limits of Alabama. Her father's Cherokee name is *Yau-nu-gung-yah-ski*, which signifies *the drowned by a bear*; but he is known among the whites by the name of *John Brown*. Her mother's Indian name is *Tsa-luh*: the whites call her *Sarah*. Neither of her parents understand the English language, and of course can neither read nor write; and when the missionaries first saw them, they had few ideas on the subject of religion.

It is natural to suppose that Catharine possessed no more religious knowledge than her parents. She was, indeed, until her removal to Brainerd, deplorably ignorant.

"Her ideas of God extended little further than the contemplation of him as a great Being, existing somewhere in the sky; and her conceptions of a future state were quite undefined. Of the Saviour of the world, she had no knowledge. She supposed that the Cherokees were a different race from the whites, and therefore had no concern in the white people's religion; and it was some time before she could be convinced, that Jesus Christ came into the world to die for the

Cherokees. She has been known, also, to remark, subsequently to her conversion, that she was much afraid, when she first heard of religion; for she thought Christians could have no pleasure in this world, and that, if she became religious, she too should be rendered unhappy."

Her morals, however, were always irreproachable; which is remarkable, considering the looseness of manners then prevalent among the females of her nation, and the temptations to which she was exposed, when, during the war with the Creek Indians, the army of the United States was stationed near her father's residence.

"Were it proper to narrate some well authenticated facts, with reference to this part of her history, the mind of the reader would be filled with admiration of her heroic virtue, and especially of the protecting care of Providence. Once she even forsook her home, and fled into the wild forest, to preserve her character unsullied.

"These occurrences took place before the establishment of a school at Brainerd, while Catharine was young, ignorant of the world, without any clear views of morality, and destitute of the knowledge and love of God: Strange that so great a sense of character should then have influenced her resolutions! But she was a chosen vessel of mercy, and a hand, which she then knew not was doubtless extended for her preservation."

In the autumn of 1816, the Rev. Cyrus Kingsbury made his appear-

ance before a general council of the Cherokees, and offered, in behalf of the American Board of Commissioners for Foreign Missions, to establish schools among them. This offer was favorably received, and, early in the following spring, a school was opened at Chickamaugah, since called Brainerd. Tidings of this came to the ears of Catharine, then a hundred miles distant, and excited in her a desire to attend the school. She besought her parents to send her, and they granted her request. Accordingly, on the 9th of July 1817, being about 17 or 18 years of age, she became a member of the establishment.

Thus was she brought, for the first time, within the sphere of Christian instruction. Even then she was an interesting girl; her complexion blooming; her features comely; her person erect, and of the middle stature; her manners easy; her demeanor modest and prepossessing.

"It was, however, manifest," says Mr. Kingsbury, "that, with all her gentleness and apparent modesty, she had a high opinion of herself, and was fond of displaying the clothing and ornaments, in which she was arrayed. At our first interview, I was impressed with the idea, that her feelings would not easily yield to the discipline of our schools, especially to that part of it, which requires manual labor of the scholars. This objection I freely stated to her, and requested that, if she felt any difficulty on the subject, she would seek admission to some other school. She replied, that she had no objection to our regulations. I advised her to take the subject into consideration, and to obtain what information she could, relative to the treatment of the scholars, and if she then felt a desire to become a member of the school, we would receive her. She joined the school, and the event has shewn, that it was of the Lord, to the end that his name might be glorified."

Some time before going to Brainerd, it is not known precisely how long, while residing at the house of a Cherokee friend, she had learned to converse in the English language, on common subjects, and to read words of one syllable.

"These acquisitions, which were of no particular service at the time they were made, are to be noticed with gratitude to God, as the probable means of leading her to Brainerd.

They excited desires, which she could gratify no where else.

"Her teachers declare, that, from her first admission to the school, she was attentive to her learning, industrious in her habits, and remarkably correct in her deportment. From reading in words of one syllable, she was able, in sixty days, to read intelligibly in the Bible, and, in ninety days, could read as well as most persons of common education. After writing over four sheets of paper, she could use the pen with accuracy and neatness, even without a copy."

Catharine had not been long in the school, before divine truth began to exert an influence on her mind. This was manifested by a tenderness of spirit, and an increased desire to become acquainted with the Christian religion. The same effects were also observed in two or three other Cherokees. She did not seem to be greatly influenced by a fear of the punishment threatened against sin. She rather seemed to be anxious to know the will of God and to do it. The reading of the Scriptures, singing and prayer, occupied much of her time, and often was she affected to tears; while her whole deportment, as a member of the family, was unexceptionable. In December 1817, she indulged a hope, that she had been pardoned and accepted, through the Lord Jesus Christ. Of her own accord, she began very soon to pray with her associates, and to assist in teaching the Lord's Prayer and the catechism to the younger girls in the school. Greatly did she desire the salvation of her people. For them she wept and prayed, in secret places, and in the company of her female friends at their weekly prayer-meetings.

"Among the rest, the case of her brother David, then on the Arkansas river, was specially interesting. One morning, having retired to the neighboring woods for devotion, she became so deeply engaged in prayer for this dear brother, that the time passed insensibly, and she remained in her sacred retreat till the sun was near setting. She had been favored with unusual nearness of access to her heavenly Father, and returned home with an humble confidence, that He would fully answer her prayers. After David had gone to New England to complete his education, having previously given satisfactory evidence of piety, she related these facts to a confidential friend, and said she wished to remember them with gratitude."



At the commencement of the year 1818, an event occurred, which shewed how much Catharine was attached to the society and the privileges enjoyed at Brainerd. Her father, designing to remove with his family beyond the Mississippi, came to take her from the school. The prospect of a separation was equally painful to Catharine and to the missionaries. They regarded her as the first fruit of their missionary labor, and loved her not only on that account, but also on account of her pious and amiable conduct. On her part, the affection was not less strong; and besides, she felt herself too weak to leave the society of God's people, and go into the howling wilderness alone.

She desired to receive, before her departure, the seal of the covenant of grace, in the holy ordinance of baptism. This request was cheerfully granted; and, on the 25th of January 1818, in the presence of a large and solemn assembly, she consecrated herself to the service of Christ. She then accompanied her father to his distant abode.

But circumstances prevented the immediate removal of her parents, and she was permitted to revisit Brainerd for the purpose of spending a few months more on that hallowed ground. Her return furnished an opportunity to admit her to full communion in the visible church, which was done on the 19th of March, and the solemn covenant with the Most High was ratified at the communion table.

In this abstract, many facts worthy of insertion must be omitted. We have space only for the more prominent events in her interesting career.

The time subsequent to her return fled rapidly away, in pious employments and Christian intercourse, and brought the expected, dreaded separation. It shall be described in the words of those, who, next to the lovely sufferer, felt it most.

"November 4. The parents of Catharine Brown called on us. They are on their way to the Agency. The old grey-headed man, with tears in his eyes, said he must go over

the Mississippi. The white people would not suffer him to live here. They had stolen his cattle, horses, and hogs, until he had very little left. He expected to return from the Agency, in about ten days, and should then want Catharine to go home, and prepare to go with him to the Arkansas. We requested him to leave his daughter with us yet a little while, and go to the Arkansas without her; and we would soon send her to him, with much more knowledge than she now has. To this he would not consent; but signified a desire, that some of us would go along with him. It is a great trial to think of sending this dear sister away with only one year's tuition; but we fear she must go. The Lord can and will order otherwise, if, on the whole, it is for the best."

While her parents were gone to the Agency, she made a farewell visit to Springplace, the seat of the Moravian mission, thirty-five miles distant. She returned to Brainerd on the 9th; and, on the 20th the missionaries thus describe her removal.

"We had a very affecting scene, in the departure of our sister Catharine. Her father and mother, returning from the Agency to go to the Arkansas, stopped yesterday for the purpose of taking her with them. She knew that she needed more information to be prepared to go alone into the wilderness, and intreated them to leave her with us a little longer. She is their only daughter,\* and they would not consent on any terms. The struggle was very severe. She wept and prayed, and promised to come to them, as soon as she had finished her literary education, and acquired some further knowledge of the Christian religion. We engaged that she should be provided for while here, and assisted in going to them. Her mother said, she could not live, if Catharine would not now go with them. Catharine replied, that to her it would be more bitter than death to leave us, and go where there were no missionaries. Her father became impatient, and told her, if she would not mind him, and go with them now, he would disown her for ever; but if she would now go, as soon as missionaries came to the Arkansas, (and he expected they would be there soon,) she might go and live with them as long as she pleased. He wished her to have more learning.

"Never before had this precious convert so severe a trial; and never, perhaps, did her graces shine so bright. She sought for nothing but to know her duty, and asked for a few minutes to be by herself undisturbed. She returned, and said she would go. After she had collected and put up her clothing, the family were assembled, a parting hymn was sung, and a prayer offered. With mingled

\* Catharine had half-sisters, but was the only daughter of Mr. Brown by this marriage.

emotions of joy and grief, we commended her to the grace of God, and they departed.

"Precious babe in Christ! a few months ago brought out of the dark wilderness; here illuminated by the word and Spirit of God; and now to be sent back into the dark and chilling shades of the forest, without one fellow traveller, with whom she can say, 'Our Father!' O ye, who with delight sit under the droppings of the sanctuary, and enjoy the communion of saints, remember Catharine in your prayers."

She departed, expecting to return no more. How like a Christian she felt in view of this event, will further appear in extracts from her letters.

To Mrs. Williams, who had removed from Brainerd to Elliot, she says:

"I feel grieved when I think of leaving my Christian friends, and of going far from all religious people, into a wild howling wilderness, where no star shines to guide my wandering feet to the babe of Bethlehem; where no warning voice is heard to keep me in the straight path that leads to heaven. When I look to that dark region, I start back; but when I think of my two brothers there, and my dear parents, who are soon to go, I feel reluctant to stay behind, and leave them to perish alone."

To Mr. and Mrs. Chamberlain, at Brainerd, she writes, in a letter dated Fort Deposit, Dec. 12, 1818:

"I just sit down to address you with my pen. But is this all? Am I so soon called to bid you adieu, and see your faces no more in this world? O my beloved friends, you know not the love I bear to that blessed spot, where I have spent so many happy hours with you; but it is past never to return."

Dear friends, I weep; my heart is full; tears flow from my eyes while I write; and why is it so? Do I murmur? God forbid. Ought I not to praise the Lord for what I have received, and trust Him for every thing? O yes, his ways are best, and he has graciously promised, that 'all things shall work together for good to them that love him.' But do I love him? Have I that love to him, which will enable me to keep all his commandments? Do I love him with all my heart? O that the Lord would search me, and lead me in the way of eternal life.

"Since I left you, I have led a very lonesome life, and not heard the Gospel preached but once; that is, when father Hoyt was here, and Milo. They came here on Tuesday evening. I was sitting in my room, and heard a knocking at the door. I bid them come in; and who but Milo appeared. I inquired if any body was with him. He said his father was at the door. That rejoiced me very much, and I enjoyed very much while they were here. Blessed be God for sending them here to instruct us.

"I am here amongst a wicked set of people, and never hear prayers, nor any godly conversation. O my dear friends, pray for me. I hope you do. There is not a day passes but I think of you, and the kindness I received during the time I staid with you. It is not my wish to go to the Arkansas; but God only knows what is best for me. I shall not attempt to tell you what I have felt since I left you, and the tears I have shed when I called to mind the happy moments we passed in singing the praises of God. However, I bear it as well as I possibly can, trusting in our dear Saviour, who will never leave nor forsake them, that put their trust in him.

"It may be possible, that I may see you once more; it would be a great happiness to me if I don't go to the Arkansas; perhaps I may; but if I should go, it is not likely we shall meet in this world again:—but you will excuse me, for my heart feels what I cannot express with my pen."

The precise influence of this trial upon herself, cannot perhaps be determined, though doubtless it increased her faith and patience. But it was a great blessing to others, as "it led the way to the formation of schools, and to the stated preaching of the Gospel, at Creek-Path, the place of her father's residence, and to the hopeful conversion of nearly all her family; thus illustrating the maxim, that our greatest blessings may spring from our severest afflictions."

"Her return was scarcely expected by the missionaries, when, on the 23d of May 1819, her father brought her again to Brainerd, and committed her to their care, until her education should be completed, intending to remove immediately, with the remainder of his family, beyond the Mississippi. This purpose, as has been previously intimated, was not executed. Mr. Brown did not proceed to the Arkansas country until more than four years after this time, and not till the beloved daughter, for whose society he was so desirous, had been laid in the dust. The causes of this delay are unknown to the author of this memoir."

Almost all her letters, and nearly all her diary, we must pass over.

In 1819 Catharine was joined by her brother David, who soon became seriously inclined, and before many months cordially assisted her in the work of doing good. In March 1820, a school having been requested by the chiefs at Creek-Path, the Rev. Daniel S. Butrick repaired to that place. In May his school had so in-



creased, that there was no more room for other applicants; and the people desired another school.

"They said, if a female would come to instruct their daughters, they would build a school-house for her. At the same time it was evident, that a spirit of deep seriousness and anxious inquiry was beginning to prevail among them.

"These facts being known at Brainerd, the missionaries thought it their duty to advise Catharine to go and take charge of the contemplated school. In this advice she acquiesced, though not without a painful diffidence of her qualifications for such a service. When it was known at Creek-Path, that she was to take charge of the school, the most enthusiastic joy was occasioned among the people. They seemed to feel, that the preparations could not be made too soon. Not less than fifty Cherokee men, besides negroes and boys, assembled immediately to build a house, which, in two days, was nearly completed according to their stipulation."

Every thing being in readiness, Mr. Brown came for his daughter, and on the last day in May, a little less than two years and eleven months from her first entering the school, as an untaught heathen girl, she bade an affectionate adieu to Brainerd, to take charge of the school for females near her paternal home. In her diary she thus briefly describes her journey.

"May 31. This morning I set out for Brainerd, with my dear father. Travelled about twenty miles. Thought much of my beloved Christian friends. Whether I shall ever see them again, is uncertain. The Lord only knows.

"June 2. Have been very sick to day; but, blessed be God, am now a little better. Hope I shall be able to travel to morrow. The Lord is very kind and merciful to all those, who put their trust in him. Last night I slept on the floor without any bed. Felt quite happy in my situation. Though very sick in body, yet I trust my heart was well.

"5. Have arrived at my father's, but am yet very unwell. Have a bad cold. Am sometimes afraid I shall not be able to teach school at Creek-Path. We slept two nights on the ground with our wet blankets, before we reached our home."

Catharine's school commenced with about twenty of the daughters of the forest, and the number was speedily augmented.

"Not only the daughters, but the mothers also, manifested a strong desire to receive instruction. Several of her pupils, in conse-

quence of previous tuition, could read in the New Testament, when they came under her care. These it was her delight to lead to a more perfect acquaintance with that sacred volume. But most of the children began with the rudiments of learning. This school she continued three quarters of a year, much to the satisfaction of her scholars, their parents, and the missionaries. She finally relinquished it only because the arrival of Mr. and Mrs. Potter gave her an opportunity to surrender her charge into other hands, and at the same time opened the way for her prosecuting higher studies, with a view to greater usefulness to her people.

"The spirit of serious inquiry at Creek-Path, to which there was an allusion at the close of the last chapter, increased after the arrival of Catharine, especially among her own kindred. Doubtless she was not backward, with the meekness of humility and with the earnestness of affection, to warn and exhort. And she had the joy of beholding her father, mother, a brother, and two or three sisters, unitedly seeking the pardon of their sins, and that peace, which the world giveth not. After a suitable trial, and due instruction, all these her relatives, with others of their countrymen, publicly professed faith in Christ, and were united to his visible Church."

In the spring of 1821, Mr. and Mrs. Potter spent two months in the family of Mr. Brown. Speaking of Catharine, Mrs. Potter says:

"For sweetness of temper, meekness, gentleness, and forbearance, I never saw one, who surpassed her. To her parents she was uncommonly dutiful and affectionate. Nothing, which could contribute to their happiness, was considered a burden; and her plans were readily yielded to theirs, however great the sacrifice to her feelings. The spiritual interests of the family lay near her heart, and she sometimes spent whole evenings in conversation with them on religious subjects.

"Before our arrival, she had established a weekly prayer-meeting with the female members of the family, which was also improved as an opportunity for reading the word of God, and conversing upon its important truths. Such was her extreme modesty, that she did not make this known to me, until more than a week after my arrival; and the usual period had passed without a meeting. She at length overcame her diffidence, and informed me what their practice had been, in a manner expressive of the most unfeigned humility. These meetings were continued while we remained in the family, and I believe they were highly useful. A monthly prayer-meeting among the sisters of the church was soon after established, in which Catharine took a lively interest; nor did she ever refuse, when requested, to take an active part in the devotional exercises.

"Soon after we removed to our station, Catharine became a member of our family, and of the school. All her energies were now bent towards the improvement of her mind, with a view to future usefulness among her

people. Both in school, and in the family, her deportment was such as greatly to endear her to our hearts, and she was most tenderly loved by all the children."

On the 2d of February 1822, her brother John died in the faith and hope of the Gospel. She had watched over him with great affection, on his journey to the grave, and has inserted in her diary a simple, but beautiful narrative of his sickness and death.

In the fall of this year, she left the family of Mr. Potter to reside with her parents. Here she was seen by the Rev. Mr. Bascom, while on his journey through the Cherokee country, who thus speaks of his visit to her family.

"We arrived after the family had dined, and she received us and spread a table for our refreshment, with the unaffected kindness of a sister. The gracefulness of her figure, and the sweetness of her expression, have often been the subject of remark; and I was the more delighted with her humility, as I greatly feared I should discover an unhappy influence from the misjudged praise, which had been heaped upon her. The fact was, she gave me evidence, by her habitual behavior, of being a sanctified child of God."

Soon after this, the disease, of which she died, began to assume an aspect, which excited some alarm.

"In consequence of this, she took a journey to Brainerd, in February 1823, with the view of consulting Dr. Butler, a medical gentleman residing at that station. She hoped, also, to derive benefit from the journey. These hopes were disappointed. A cold, tempestuous storm arose, soon after she left home, to the whole of which she was unavoidably exposed; and the slight cough, to which she had, for some time been subject, was very much increased. She spent three weeks at Brainerd, and then returned to Creek-Path, intending to obtain permission from her parents to place herself again under the care of Dr. Butler. But her increased illness rendered her unable to encounter the fatigues of another journey."

We now come to the closing scenes in the life of Catharine, where her faith in her Saviour was signally triumphant over the terrors of the grave.

After her return from Brainerd, she spent much time in reflecting on death and its consequences, and these

subjects she not unfrequently made the topics of conversation. One instance of this kind is described by Mrs. Potter:

"Entering her room, one evening, at an early hour. I found she had retired with unusual debility. She requested me to read, from some medical author, the symptoms of consumption. I complied; and, after comparing them with her own, she expressed a belief, that she had that disease. I inquired what were her feelings in view of this conclusion. She replied, with tears, 'I am not prepared to die.' You have a hope, I said, of happiness beyond the grave? 'Yes, I have a hope resting on the promises of the Saviour; but I have been unfaithful!'

"We were both too much affected to say more, and remained for some time silent. At length Catharine sweetly raised her voice and said, 'Sister Potter how beautiful is this hymn:' and then she repeated

'Why should we start and fear to die!  
What timorous worms we mortals are!  
Death is the gate of endless joy,  
And yet we dread to enter there.'

'The pains, and groans, and dying strife  
Fright our approaching souls away;  
Still we shrink back again to life,  
Fond of our prison and our clay.'

'Oh, if my Lord would come and meet,  
My soul should stretch her wings in haste;  
Fly fearless through death's iron gate,  
Nor feel the terrors as she passed.'

'Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there.'

"I inquired if she could adopt this as the language of her heart, and she answered, with great meekness, that she hoped she could."

It does not appear, that, after this, her mind was again seriously disturbed by apprehensions respecting her own future well-being.

"But when she saw her aged parents in an infirm state of health, and needing all the attentions of an affectionate daughter, and when, moreover, she reflected how many of her dear people remained ignorant of the only Saviour of sinners, she clung to life, and her earnest prayer was, that she might recover. We are informed, that her trials from these sources were, at one time, very severe.

"She said to a beloved friend, 'I know, that it is my duty to submit entirely to the will of God. He can carry on his work without me. He can take care of my parents. Yet I am anxious to recover. I wish to labor more for my people.'"

On the 15th of May she was reduced very low by a hemorrhage from the lungs, and for a few days



was viewed as being on the borders of the grave. Remedies, however, were administered, which gave a temporary relief. The Rev. Mr. Bascom, who saw her again at this critical period, thus describes her appearance:

"I have rarely, if ever, seen a more lovely object for the pencil, than she appeared to me on her dying bed. The natural mildness of her features seemed lighted with a beam of heavenly hope, and her whole aspect was that of a mature Christian, waiting, with filial patience, the welcome summons to the presence of her Lord."

A request was immediately sent to Dr. Campbell, a kind friend of her family, that he would visit her immediately. He could not come till the 21st, by which time she was so enfeebled as to be unable to raise herself without assistance. He gave it as his opinion, that she could live but a few days, unless she were removed to Limestone, it being impossible for him to attend on her at so great a distance.

Catharine could not endure the motion of a carriage. She was therefore carried in a litter six miles to the Tennessee river; thence she was taken in a boat, forty miles, to a village called Trianna; and from thence, on a litter again, five miles to Limestone. Her people gave strong manifestations of affection for her, when she was about leaving Creek-Path.

"Numbers," says Mrs. Potter, "assembled to take, as they feared, and as it proved, a last look of their beloved friend. After a prayer, in which she was commended to the divine protection, the canoe was announced to be in readiness, and we followed the litter, borne by her affectionate people, to the river. Old and young were bathed in tears, and some were obliged to use their influence to prevent a general and loud lamentation. Catharine alone was calm, while she bade farewell to those she tenderly loved."

"Mr. Leech says, that small groups of her acquaintance were frequently seen on the road, waiting her approach. When she arrived where they were, they would hasten to the side of the litter, take her by the hand, and often walk away without speaking a word, the tears all the while rolling down their cheeks."

Under the skilful care of Dr. Campbell, she soon began to amend,

and hopes were entertained that she would even partially recover. She herself seemed desirous only that God might be glorified. Her friend Mrs. Potter, who visited her in this closing scene of her sufferings, thus speaks concerning her.

"While at Dr. Campbell's, I wrote a letter to her brother David, informing him of her illness. When about to close the letter, I went to her bed-side and said, 'Catharine, what shall I say to your brother for you?'"

"After a short pause, she replied, 'If you will write, I will dictate a short letter.'"

"Then raising herself in the bed, and wiping away a tear, that was falling from her eye, she, with a sweet smile, began to relate what God had done for her soul while upon that sick bed.

"To my partial eye, she was, at that moment, an interesting spectacle, and I have often wished, that her portrait could then have been taken. Her countenance was softened with the affectionate remembrance of an endeared brother; her cheek was a little flushed with the exertion of speaking; her eye beamed with spiritual joy, and a heavenly smile animated the whole scene. I shall never forget it, nor the words she then whispered in my ear."

The reader will naturally desire to see the letter, which was dictated and penned under circumstances so interesting. It was written in exact accordance with Catharine's dictation, and was as follows:

*"Limestone, June 13, 1823.*

"My dear Brother,

"Mrs. Potter has told you the particulars of my illness. I will only tell you what I have experienced on my sick-bed.

"I have found, that it is good for me to be afflicted. The Saviour is very precious to me. I often enjoy his presence, and I long to be where I can enjoy it without sin. I have indeed been brought very low, and did not expect to live until this time. But I have had joy, such as I never experienced before. I longed to be gone; was ready to die at any moment.

"I love you very much, and it would be a great happiness to me to see you again in this world. Yet I don't know that I shall. God only knows. We must submit to his will. We know, that if we never meet again in this world, the Lord has prepared a place in his heavenly kingdom, where I trust we shall meet, never to part. We ought to be thankful for what he has done for us. If he had not sent us the Gospel, we should have died without any knowledge of the Saviour.

"You must not be grieved, when you hear of my illness. You must remember, that this world is not our home, that we must all die soon.

"I am here under the care of Dr. Campbell, and his very kind family. My mother and sister Susan are with me. Since I came here, I have been a great deal better, and the doctor sometimes gives encouragement of my getting well. But we cannot tell. I am willing to submit myself to the will of God. I am willing to die, or live, as he sees best.

"I know I am his. He has bought me with his blood, and I do not wish to have any will but his. He is good, and can do nothing wrong. I trust, if he spares my life, he will enable me to be faithful to his cause. I have no desire to live in this world, but to be engaged in his service.

"It was my intention to instruct the people more than I had done, when I returned from Brainerd; but when I got home, I was not able to do it.

"It was a great trial to me not to be able to visit our neighbors, and instruct them. But I feel that it is all right. It is my prayer that you may be useful, and I hope the Lord will make you useful to our poor people.

"From your affectionate sister

CATHARINE."

The hopes of her recovery were of brief duration.

"Though every attention, which an unwearied kindness could bestow, was given her, and prayer was offered continually on her behalf, her Lord and Master was pleased to hasten her departure. She had entered the last six weeks of her life, and thenceforward her descent towards the grave was regular and unremitted.

"Dr. Campbell now thought it his duty to inform her parents and herself, that his hopes, even of her partial recovery, were gone.

"Upon communicating this intelligence to her father, who a little before had come to Limestone, the good old man, after a solemn silence of several minutes, observed, 'The Lord has been good to give me such a child, and he has a right to take her when he thinks best. But though it is my duty to give her up, it is hard to part with her.'

"Catharine received the notice without manifesting the least alarm, only requesting the doctor to inform her, how long she might probably live.

"On the morning of July 17th, she was supposed to have commenced her last agonies, and Dr. Campbell was immediately called to her bed-side.

"I found," says he, "some appearance of anxiety on her countenance, which was the result of new sensations of bodily distress, and not of any agitation of mind. As soon as she could speak, (for she was sometimes speechless,) extending her hand to me, she calmly observed, 'I am gone.'

"Some hours after this, when her distress returned, and her respiration became very difficult and painful, she said, in reference to her sufferings, 'What shall I do?' I inquired, if, in this trying hour, she could not confidently rely on her Saviour? She answered, 'Yes.'

"Through the day her mind was perfectly tranquil, and though several times, when her

mother and friends were weeping about her, the tears would start into her eyes, she would quickly suppress them. She seemed to spend most of the time in prayer.

"The night was one of considerable distress, owing to her difficulty of breathing. In the morning she looked toward the window, and asked me if it was not day. I replied, that it was. She then turned her eyes towards heaven, and an indescribable placidness spread over her countenance.

"Perhaps she thought, that the next morning she should behold, would be the morning of the resurrection.

"As death advanced, and the powers of nature gave way, she frequently offered her hand to the friends around her bed. Her mother and sister weeping over her, she looked steadily at the former, for a short time, filial love beaming from her eyes; and then,—she closed them in the sleep of death.

"She expired without a groan, or a struggle. Even those around the bed scarcely knew, that the last breath had left her, until I informed them she was gone.

"Thus fell asleep this lovely saint, in the arms of her Saviour, a little past six o'clock, on the morning of July 18th, 1823."

"Her afflicted relatives conveyed her remains to Creek Path, where they were, on the 20th, deposited near the residence of her parents, and by the side of her brother John, who had died about a year and a half before, in the triumphs of the same faith.

"Her age was about twenty-three; and six years had elapsed from her first entering the school at Brainerd. She was then a heathen. But she became enlightened and sanctified, through the instrumentality of the Gospel of Jesus, preached to her by the missionaries of the cross; and her end was glorious.

"A neat monument of wood, erected by her bereaved relatives, covers the grave where she was laid. And though, a few years hence, this monument may no longer exist to mark the spot where she slumbers, yet shall her dust be precious in the eyes of the Lord, and her virtues shall be told for a memorial of her."

## American Board of Missions. CEYLON.

### NATIVE MISSION COLLEGE.

IN a joint letter of the missionaries, dated Dec. 15, 1824, they dwell at considerable length on the subject of a college for the liberal education of native youths of good promise. Statements sufficiently ample with respect to this institution, have, perhaps, been given in our two last numbers. Yet, as the object is one of considerable magnitude, and as the college is regarded by the missionaries as of indispensable necessity, we give a place to some further extracts.



About a year since, when taking a review of the several considerations which had led us to establish the Central School, or rather to prepare the way for a College, it seemed to us that but one encouragement was wanting. This the Lord has been pleased to grant to a degree, which even exceeds our most sanguine expectations; so that our Central School, and, indeed, all our Boarding Schools, are made much more interesting than formerly, by the hopeful conversion of some of the youth, *thirty-seven* of whom are now candidates for admission to our Church.

In reference to the conduct and the studies of the boys in the Central School, we are happy to state, that we have every encouragement we could reasonably expect in a country, where the habit of close study, and the influence of Christian principle, have hitherto been alike unknown. Many of the youth manifest not only talent, but considerable ambition to excel, and it is no small additional encouragement, that we have about ninety \* more in our Boarding Schools, whose prospect, for a thorough education, is no less flattering than that of those, who are now in the Central School.

The Committee are already acquainted with the extent of the Tamul population, both on this island, and on the neighboring continent; and we presume no remarks of ours can deepen the conviction already made, of the importance of training up young men with such literary and moral qualifications, as will enable them not only to withstand the common temptations to indolence and vice, but to command respect, and to go forward in the cause of Christ without the aid and direction of foreign missionaries. We mean, that every country should be furnished, from its own inhabitants, with men of science and religion, so as to have the principles of life and growth within itself. It is perhaps unnecessary to say, that many men of such qualifications might now easily find employment in this district, and on the neighboring continent. We mention this to show, that our College, if carried forward with vigor and without delay, has every encouragement; but if not, we shall probably lose many, if not most of the advantages proposed.

Believing, as we do, after the experience and reflection of more than a year, that all the important benefits brought to view in the Plan, can be fully realized, in a comparatively short time, and that the largest anticipations may be eventually secured, in the completion of such an in-

stitution as is needed for the furtherance of science and religion among this people; we feel it our duty to place before the Committee the great importance of making immediate exertions to procure the necessary funds, and of sending two additional missionaries to take the charge of the institution.

With regard to the site of the College, we have the refusal of a walled garden, containing about five acres, in which are already a good dwelling house and other buildings sufficient for the accommodation of a large family establishment, so, that the principal buildings, which must be soon erected, will consist of the college edifice, and an additional house for one professor.

#### NEW ENCOURAGEMENTS.

In a letter from Mr. Winslow to the Corresponding Secretary, dated Oodooville, Jan. 10, 1825, mention is made of some very encouraging indications of continued divine favor to that mission.

You will have returned thanks to God for his grace bestowed on those around us, at the commencement of the past year; and, ere this reaches you, may have heard with rejoicing that, at the conclusion of the same year, also, the Lord hath appeared again "to revive his heritage when it was weary."

The last two months have been a time of silent, but we trust effectual, operation of the Holy Spirit on many hearts. Preceding and accompanying it, was an uncommon spirit of prayer,—fervent, weeping prayer. All the stations witnessed new zeal and activity among the members; a revival of old impressions in those who had been awakened before and had gone back; and new cases of conviction among careless sinners, both in our schools, and among our schoolmasters, and others connected with us. The case of some young men has been particularly interesting. There were several connected with the mission in various ways, who had long been instructed, but remained hardened. One of them, an assistant in the Central School, named T. Dwight, had, for some time, been more or less anxious about his soul; but unable to give up all for Christ. After the last awakening commenced, he was more deeply affected; and at length, against much opposition, came out on the Lord's side. His taking a decided stand, had some effect upon others. These were made the special subjects of prayer and effort, and the Lord appeared to bless the means used. Two, who are connected with the station of Tillipally, and three at this station, were more especially awak-

\* This number is designed to include only the more promising youths; for the whole number of scholars in the Boarding Schools, is considerably greater. *E77*

ened and brought to deep concern; and have subsequently been made partakers of a Christian hope. They are all from the most respectable families, and stand very high among the people. If they remain steadfast, a heavy blow will be given to heathenism. Many of the schoolmasters, also, at the different stations, are more or less serious, and eight or ten may be said to appear well. Of the lads in the Central School, and the children in the Boarding Schools, several have of late hopefully passed from death unto life.

Of the revival a year ago, we are hoping to gather in the first fruits on the 20th inst. Yesterday the candidates, 44 in number, were propounded at all our stations. A large temporary building has been erected in a central village, sufficient to accommodate about 3,000 people, and we have reason to hope it will be more than filled. The ordinance of baptism is to be administered to the candidates, after a sermon and addresses prepared for the occasion, and the Lord's supper is to be administered to the native members, who will then amount to more than 70, and to such missionaries and others in communion, as may be present.

We trust it may be a day long to be remembered. And as it is, perhaps, in consequence of the thanksgivings, which Christians, in our native land, are now offering to God for his former mercies towards this mission, that he has been again pleased to visit us; so, in consequence of what he is now doing, we hope, praises will ascend to bring down fresh supplies of grace. *Let the people praise thee, O God; let all the people praise thee.*

#### EXTRACTS FROM MR. POOR'S JOURNAL AT TILLIPALLY.

*March 13, 1824.* The Maniagar, (the principal head-man of this parish,) came here a few days ago, to write an agreement of marriage between Ebenezer Porter, and Mary Poor. Both of these persons have been educated in the Boarding School at this station, and are now members of the church. After the Maniagar had written the agreement, he directed Mary to sign it, by making her mark. She took the ola, and readily wrote her name in a neat and handsome manner,—at which the Maniagar was much surprised and pleased. A few days after, he sent two of his daughters to a school connected with the station at Oodooville, the place in which his family resides.

#### *Anticipations of the heathen respecting the prevalence of the Gospel.*

20. Had a long conversation in private at my study, with the Maniagar of

Tillipally. He is probably the most intelligent man in the parish. His father was a Roman catholic; he himself was baptized in infancy.—He is very hostile to the truths of Christianity, and is one of the principal supporters of heathenism in Tillipally. His son has, from the commencement of our mission, been a member of the school. It is on this account, I presume, that he has ever treated me with much civility and respect. He listened patiently while I pointed out to him what I consider to be the various bearings of our system of missionary operations, and endeavored to shew that it is his duty and interest to aid the missionaries in their efforts to instruct the people. He admitted the truth of many things I said, and expressed the opinion, that many of the rising generation will become Christians: but he appears to be well satisfied with the course he is pursuing.

*Sabbath, 23.* This afternoon met with a number of head-men at the rest-house. On my urging them to receive the Gospel, which they had long heard, but hitherto rejected, one of them observed, "You have now thirteen schools under your control, containing five or six hundred children, of both sexes; the next generation will no doubt be Christians. This should satisfy you; you ought not to be urgent with us, who have grown up in the Tamul religion, and are bound by our customs and by our priests." Though he made these remarks in a sporting manner, it was evident that he partly believed what he said. The opinion is gaining ground, that Christianity will ultimately prevail throughout the country. In view of all I see, I do indulge strong hopes, that the Lord is fast preparing the way for some signal display of his power and grace among this people.

#### *Progress in regard to Female Education.*

30. Visited two schools. Am pleased to find that the girls attached to them manifest more interest in their studies than heretofore. The mothers of some of them are more disposed than formerly to send their children to school.

This afternoon I had much conversation with several head-men in the village near the rest-house, on the subject of female education, and urged them to follow the Maniagar's example. Two of them promised to send their daughters, if I would again employ Iyumpully, a school master in that place, who was formerly in the service of the mission, and whom by way of eminence I denominate the heathen schoolmaster. I readily complied with their proposal, and directed the man to commence a school for boys and girls.

*April 26.* At the monthly meeting of



the Committee of the Mallagum Bible Society, the Court Interpreter, who is Treasurer to the Society, a heathen, read a chapter from the Bible at the opening of the meeting. This is an advance in the cause worthy of being noticed. No one, who is professedly a heathen, has taken such an active part at any of our meetings.

May 7. The second anniversary of Mrs. Poor's decease. Having given previous notice that I should hold a meeting for females on the occasion, I had the pleasure of seeing twenty-five women and a number of girls present. Some of them were much affected at the recital of past scenes. Yesterday, on my inviting the wife of one of the head-men, and urging her to attend the meeting to day, she proposed, in order to excuse herself, and compromise the matter, that, at some convenient time, I should hold a meeting for females at her house. Even such a *proposal* from such a woman is an advance in the work.

#### LETTERS FROM NATIVE YOUTHS AT OODOOVILLE.

THESE letters were written in Tamul, by the youths whose names are annexed to them, and translated literally, by the Rev. Mr. Winslow. It will be noticed that they were written before the commencement of the revival of religion at the mission stations in Ceylon.

Oodooville, Feb. 24, 1823.

Honored and Dear Sir,

The Reverend Mr. Winslow, my patron here, permitted me to write you a letter if I please, which induced me to write you this with the greatest pleasure.

Though here are none who have a concern for the welfare of my soul and body, and will spend their money for it, yet I praise God for his mercy in ordering you, in that far country, to be concerned for my welfare, to offer up prayers and to spend your money for it.

I heard it is your desire that I may become a true Christian; but I must acknowledge with grief that I am not a true Christian yet. I know it will grieve you. I said this because I must speak the truth. I will tell you also something which I hope will rejoice you. Two years before this, I was one who never uttered one word in prayer to my Creator. Now I am happy to say that I am praying for the Holy Ghost to renew my heart, to make me believe in Jesus Christ, the Saviour of sinners, and to make me one among those who believe in Him. If it happen that I write you again, I hope I shall be enabled

by the mercy of God to write you better things concerning the state of my soul.

About my learning, undoubtedly you know I am not studying English. In Tamul I learn Negundoo, second part, and am also forming a habit to read and to explain songs.\*

I am spending half of my time with the girls in the family, in teaching them Tamul. Some of them learn faster than the boys. I cannot say much about their spiritual welfare. What I can say is, the voice of their prayers often reached my ears.

My good Sir, now I come to the conclusion of my letter. Commending myself to your pious prayer,

I am Sir, your servant,  
and son in Christ,

PAUL TITCOMB.

Capt. John Wills,  
Newburyport.

Oodooville, Feb. 24, 1823.

My dear Madam,

I write you this letter with the hope that you will read it with the greatest pleasure.

When I was five years old my mother died, but I was with my father ignorant of the Creator of the universe, heaven and hell. When God in his mercy has sent the missionaries to this place, I was taken to enjoy your favor, by which now I am come to the knowledge of a Saviour. I have concern also for my soul for which I daily pray. As I am yet in an unrepented state, I am afraid I shall go to hell if I die this minute.

I think it a great mercy that God has put me into such a situation, which is not to many children like me, and I praise God for it.

As far as I know the word of God, I speak it to others. What I can say about my learning is both in English and Tamul. I am in the first class. In English I am learning to read, to spell and to write. I am getting also the Grammar by heart. In Tamul to read, write, and to explain the song.

All these, my good benefactress, is your favor, and I am, Madam, Yours,

A. HOOKER.

Mrs. Thomas Lathrop,  
Norwich, Ct.

Oodooville, Feb. 24, 1823.

My good Benefactress,

I do not know, myself, how I shall show my gratefulness to you for all the good things, I, a heathen boy, and one who live in a heathen country, receive from your hand. However I write you these few lines, hoping that it will gladden you, and beg you will read it.

\* Tamul poetry, or high Tamul.

When I was eight years old my father died. Soon after that my dear mother died. I was with my uncle. I did not then know there was one God. Neither did I know what kind of a person, nor who he is, nor was I told by any one how I must love him. Especially I never dreamed that I was a sinner, and a Saviour was necessary. When these good missionaries came to this place, I heard something about these things, but all seemed to be foolishness. Soon it was reported that the missionaries are going to take children to instruct, giving them food and clothes for charity. Hearing this I came to them. It is now more than two years that I am with them. The benefits that I enjoyed in this space of time, are not a little. Here I shall mention some of them. Not only I know now the true God, but also the Saviour, whom the sinners stand in need of. If I find myself to be a lover of that Saviour, I will consider myself a happy creature. Indeed it is my misery that my heart is far from him. Although my present state is dangerous, yet I hope God, who has showed me so many mercies, will give me a heart that I may love Jesus Christ, and become a partaker of that salvation of which he is the author, for which I daily pray.

If you wish to know about my studies, in English, I am learning to read, to spell, and to write. I am also learning the Grammar by heart. In Tamul I learn Negundoo, third part, and to explain the songs.

My dear Madam, for the present my case stands thus. If you will be pleased to write to me, and give me those instructions that is necessary, I will think it an additional favor. Hoping that you will not forget me in your prayers, I subscribe,

Your grateful,  
J. B. FRAZIER.

Miss Russell,  
Boston.

The next is addressed to a Society in Middlebury College, Vermont, for the support of a youth named Solomon N. Allen.

Oodooville, Feb. 24, 1823.

My Dear Sirs,

It is about two and half years, since I entered into your favor. Indeed my state before this period was miserable. As it is my duty to inform you of the benefits that I now enjoy, both bodily and spiritually,—I consider it a great privilege, that I get this opportunity of writing to you this short letter.

Toward the bodily benefits that I enjoy, I can say not only that I am getting my food and clothes, but also I am learning a language that will makeme a useful person

in the world, and my own language, which is very necessary to me.

In English I am in the first class, and my lessons in it are Grammar, spelling and reading in the New Testament. I am also learning to write and to speak English. I learn phrases which are translated into Tamul. In Tamul I learn Negundoo and am making a custom to read and explain the songs.

The spiritual benefits that I enjoy are, I hear the word of God every day, by which I am come to the knowledge of a true God, of a Saviour, who gave his life for sinners, of a reward those who receive him will possess, and of the punishment which will come upon those who reject him. But I am afraid that I am not yet a true disciple of Christ, and I have a hope in his mercy, that I shall in a time be numbered among his true disciples.

Now my Benefactors I finish my letter, begging you all to remember me always, when you go to your Lord, whom you love.

Your humble servant,  
S. N. ALLEN.

#### LETTER FROM THE CHILDREN AT PANDITERIPO.

THE following letter, signed by all the children in the boarding school at Panditeripo, and addressed to their benefactors in the United States, accompanied the communication from Dr. Scudder, of which extracts were inserted at page 164 of our last number. The letter was written by T. W. Coe, with some assistance.

Beloved in the Lord,—With pleasure the girls and boys attached to the boarding school at Panditeripo, in the district of Jaffna, island of Ceylon, write to you. In times past, though we heard the word of God, some of us were not disposed to receive it. On a certain day we felt this to be very wrong, and almost all of us, with much sorrow, cried out, "What shall we do to be saved?" but, though we thus felt, some of us went back. You will, however, rejoice to hear that our impressions have been renewed. Though we are placed among the heathen, we think God has given us grace to differ from them. It is our desire to pray and to read his word, and we think he has given us this desire. Through divine grace, some of us go among the people and communicate the word of God to them. When we do so, we meet with persecution. But though they persecute us, we with pleasure make known his word to them. We thank you for all your kindness to us, and we request you to pray for us. We shall be glad if you would send us any books which you



may think proper. While we are in this world, though we cannot see each other, let us endeavor to meet in heaven. We are well. We wish to inquire after your health. Your Friends.

J. Crane,  
J. Porter,  
S. Bloomfield,  
G. Waterbury,  
W. Hopton,  
M. Fuller,  
S. J. Mills,  
J. Greenwood,  
R. Cunningham,  
T. W. Coe,  
T. Loomis,  
J. Clay,  
B. N. Lewis,  
T. Hedges,  
W. Bancker,  
W. Hollinshead,  
E. M. Miller,  
L. Ripley,

G. Hooker,  
M. Luther,  
E. F. Cooley,  
W. Volk,  
E. Warren,  
W. T. Ladd,  
W. Tennent,  
H. Rutgers,  
E. Boudinot,  
J. Calvin,  
E. W. Bridges,  
P. Titcomb,  
J. Goffe,  
  
Julia A. Prime,  
Isabella Graham,  
Martha Washington.

JOURNAL OF REV. LEVI SPAULDING AT  
MANEPHY.

*Traits of Native Character.*

July 5, 1823. At the beginning of this month I dismissed one of my schoolmasters, for neglecting his school, and employed another man. The consequence was such as I anticipated. All the people in the village were offended, and raised a great outcry against the *Padre*. I had broken their customs, and committed an unpardonable offence. The solution of this is, that a person once taken into employ, always has a claim, however undeserving, to all the benefits he ever enjoyed. The longer he serves, the stronger his claim. Even a cooly, if he work for you one day, feels that you are bound to hire him the next, whether you wish for his services or not; and a beggar has a claim through life, because he has once or twice been encouraged by the gift of a few pice. Every additional favor increases your obligation to give; and this, instead of exciting gratitude, is often considered the discharge of a debt, which you owed them in some "former birth." This feeling arises in some degree from the customs of this people. Every respectable gardener has his carpenter, his blacksmith, his barber, and his washerman, and should he employ any other, he commits an unpardonable offence. These men in return receive their food from the gardener. Hence, if you employ a cooly, he is *your* cooly, and if you give to a beggar, he is *your* beggar.

Another circumstance in connexion with my turning away the schoolmaster shows a very different, but very common trait in the character of this people. Two or three men of high rank came to intercede for the schoolmaster, but, as he was present, I refused to hear them. "But why," said the Odigar, "will you not forgive him?" "Yes, I forgive him, but do

not wish to employ him." "Does not your religion teach you to forgive?" "Yes, when there is evidence of sincere repentance." "Well, try him another month, and if he does not do well, then turn him out." "No, I have tried him already many months." "But try him one more month, and I will be responsible for his doing well." I replied, "I have employed another master, and I want this one no more."—I then turned and went away, the almost only civil method of getting rid of this people, when they visit you. Notwithstanding this, the Odigar followed me, and, when alone, he said in a whisper, "Are you going to put this new man in for a schoolmaster?" "Yes." "That—said he—is very well, he is a clever fellow; but as for that old master, he is an *over-flowing villain*." This is a life-picture of what we see every day. Deception, flattery and bribery are the fundamental principles of all popular science, which is reduced to practice among this people.

July 20. A great many men, especially of high family and cast, have been lately excited to make severe remarks against us, in consequence of a regulation, which we adopted at the opening of the Central School, at Batticotta. By this regulation we refuse to instruct those, whose pride of cast prevents them from eating on the church land. I had much evidence of the excitement to day while returning from preaching at one of my school bungalows. Seeing a number of head-men standing near, I asked them why they did not come to hear the word of God. "We come!" said one. "We will not come any more. You will not teach our children, and why should we come to hear you preach? You are very partial, and unjust, and bad. God has sent you here as a punishment to us because of our sins. We will not come to hear you preach any more."

Aug. 25. In consequence of the above-mentioned restrictions in the management of our boarding schools, an opposition school for the instruction of English is established by the head-men in the village near us. The master, though he can neither read Tamul nor Portuguese, and but little English, has fifteen rix dollars a month, and teaches only five boys. This I conceive to be quite encouraging, as it shows some independence of character, and an increasing desire for the benefits of learning.

Aug. 31. As I was visiting from house to house this afternoon, I saw a number of persons in the road near me. I entered into conversation with them on the necessity of renouncing their idols, and of trusting in Jesus Christ. A very old man, who had lost one eye, and could see but poorly

with the other, pressed through the company, and, coming close to me, and staring me in the face, said in a very impressive manner, "Sir, how long since this religion came into the world?" I replied, "God gave it to our first parents, whom he created." "If so,—said he,—how does it happen, that we have known nothing about it all this time?" This question was asked with all the confidence of a conclusive argument against the religion of Christ. Oh, when will Christians feel the force of this reproach,—and when will they do all that God requires of them to take up this stumbling block out of the way of the heathen!

#### *Eagerness for Tracts.*

Sept. 3. Early this morning I left Oodooville, in company with Messrs. Knight and Winslow, to distribute tracts at the great temple in Nellore. After riding about three miles over an extensive plain, we came in sight of a large number of men and women returning home from the temple. As we had but about a hundred tracts, and the supply for the occasion was at Nellore, Mr. Knight rode directly home to hasten them to us, while we took the main path to the temple, distributing to all we met who could read. Just as we came in sight of the temple, our stock of tracts failed. I passed with much difficulty through the immense crowd of people, that I might the sooner meet the bearer of the tracts. When I met him, I took about half of what he had, and hastened back to divide with Mr. Winslow. There was no time to be lost, the people having so far finished their ceremonies, as to begin to withdraw in great numbers. As there were three principal roads leading from the temple, we agreed severally to occupy them. Not suspecting any difficulty in passing, I began to distribute a few tracts as I went through the crowd. But, as soon as the news was spread a little, they all pressed towards me, and literally crowded me on every side, with hand over hand by fifties,—perhaps hundreds,—every one crying, "Give me one, Give me one." I was at last obliged to put my tracts under my arm, and coat too, (for they became so bold as to endeavor to help themselves,) and to refuse giving a single tract until I should be out of the throng.

At this time I had an opportunity to count the poor souls, who were rolling after the car; and, to my astonishment, I found them to be upwards of *four hundred!*

It was with some difficulty I could reach the place I was to occupy. I then began to distribute to such only of those, who passed me going from the temple, as could

read, refusing to give to boys, as the stock was small, and many of them belonged to our Native Free Schools where we had distributed tracts. In about an hour and a half I distributed nearly five hundred tracts. After this I joined Messrs. K. and W. who had been quite as successful. We had never seen the people, including all classes, receive tracts with so much eagerness.

We all retired to Nellore, and spent a very pleasant season in commending our labors, and the tracts we had distributed, to the care of Him, who alone can give the increase.

Oct. 3. At one of my school bungalows, to day, I met a young man, who had been exhibiting his learning, as I was told, by a very bold attack upon the Christian religion. He seemed to be very proud of his great attainments, and made several assertions about the similarity of the heathen and Christian religions. After he had showed much of his folly, I began to read the first chapter of the Epistle to the Romans. He soon started up, and said, "I will not hear that. If I hear that, I shall be defiled. I have my own religion, and if I hear that, I shall be defiled, and be obliged to purify myself."

The similarity of the heathen and Christian religions has become quite a common topic; not that they believe it to be true, but because they do not wish to hear a word, which brings their own guilt to view. It is not uncommon now to hear them say, "There is no difference between us,—we worship one God and so do you. There is only one God."

The conduct of the young man, mentioned above, illustrates the character of a few only, who will neither receive tracts nor hear the word of God. This class was formerly much larger than at present. Now most of those who can, will read, and almost all will hear, though they do it out of respect to us.

#### *Description of the Ophthalmia.*

Dec. 11. Since the last date I have been unable to write, and for much of the time have been confined at home. Mrs. Spaulding, one of our children, and myself have been greatly afflicted with the ophthalmia. No one, who has not been a subject of it, can conceive of the pains and restlessness attending this complaint. When it commences, the eye feels as if some dirt had fallen into it. This increases, till every movement of the eye is like the puncture of a lancet. The inflammation increases still, till the whole eye becomes entirely red, and has the appearance of raw flesh. The eyelids swell so as to close the eye. At this stage,



which may be the third or fifth day, the eye discharges a yellow acrid water, accompanied with a white, filmy, stringy matter, as large as a small twine. This discharge is exceedingly painful, and the sensation not unlike that of scalding water. The eye throbs as if bursting from its socket. If any, even the least light falls upon it at this time, it is like the thrust of a needle. This may be called the *crisis*, and, if the eye be not spoiled, you may hope for some diminution of suffering. I have seen nothing that leads me to think the disease contagious, but I have no doubt that the great sympathy of the eye often brings on the complaint, when a person looks at the eyes of another in their worst state. It is not unfrequent that the same person is called to suffer this complaint a second or third time,—perhaps more.

Jan. 17, 1824. In conversation with some of the principal men yesterday, I told them that missionaries were established in many of the principal towns among the heathen, and that the manners and customs of the heathen were every where made public. "What,—said one,—do the people in America and England know any thing about us?" "To be sure,—said I,—they know how you quarrelled about the temple two years ago,—how you fought when you bathed Gunputter in cocoa-nut water, and much of your other bad conduct." "Indeed?"—said he,—using a very significant interrogation, and covering his mouth with his hand as a sign of astonishment and shame,—“But do you tell of our good deeds too? There is the Mallagum Bible Society,—do you tell of that?”—“Yes,”—“You know I am a subscriber there;—do you publish my name?” “No, we give the number of subscribers, and the amount of money.” “Very well,—suppose we should have a meeting in Manepy once a week for something,—will you tell of that?” “I do not know. If it be worth the trouble, perhaps I shall.” “Well, we will all come every Wednesday afternoon, if you will tell us the news, which comes in your papers, from home, and from other parts of the world.” Agreeably to this suggestion, I held a weekly meeting with those and other men, which was well attended for five or six weeks, till the time of harvest, when no one could leave his field.

April 28. This morning I was surprised with a sound resembling that of a swarm of bees. I went out, and it was indeed as I supposed, and for a few moments I almost fancied myself in a happier land. I have before seen in this country a species of honey bee, but little larger than a gnat, but, till this time, I did not suppose there was a larger species in this District. We buy an inferior kind of honey in the mar-

ket, which I concluded was brought from the jungle in the interior of the Island; but I had never before known that there were any thing like those bees I had seen at home. I am told that these bees may be easily domesticated, but there are so few flowers in this part of the country, that I should not expect them to flourish.

#### *An instance of persecution.*

About the last of June, 1823, the wife of the Odigar appeared somewhat thoughtful. For several months her impressions became gradually more and more deep. During all this time she suffered much persecution. Her father in law threatened and abused, her husband beat her, and all her relations did what they could by ridicule, to divert her mind from the concerns of her soul. This not proving sufficient, brahmins and pandarums were called in to their aid, and all that is fearful or alluring in their religion was made to bear upon her. At this time all our visits were watched with the utmost care, and, if we spoke to her, they would make such a noise as either to prevent her from hearing, or to destroy as much as possible the effect. Many evil reports were circulated and many threats sent to us, and some stones thrown. But this was not sufficient. She continued deeply anxious, and our hopes were much strengthened. The people, however, were not willing to give up their object, and, as if in the last struggles of despairing hope, they cut down a tree, and prepared the funeral pile to burn her mother alive, in case the woman refused to return to her heathenism, “for *this*, said they, will atone for the disgrace brought upon us by her becoming a Christian.” This had the desired effect. She was overcome; and, though dragged unwillingly to the temple at first, she now goes frequently. When we exhorted her still to trust in Jesus, to take courage, and to refuse to yield to temptations, she said, “I know it is my duty. I see that these things are true, and that the customs of the heathen are all folly, and against God, but when I feel the blows of my husband, and see the funeral pile of my mother, how can I be bold, how can I trust in Jesus?” One day she said to Mrs. Spaulding, if the tree had been cut down to burn me, I should not feel it so much, but the thought that my poor old mother must thus suffer for my sake is insupportable.—Christians in America cannot make sufficient allowance for those among this people who are disposed to follow Christ. The low state of morals, the want of decision of character, and the contempt and persecution which are heaped upon them,

all unite to root out or choke the good seed sown in their hearts.

#### *Native Free Schools.*

Connected with this station are seven Native Free Schools, in which the whole number is something short of three hundred. The number who attended the last examination was two hundred and sixty. Of these *fifty* are girls. There are two schools, which at first were established almost exclusively for girls, but, as there are many small boys in the village where one is taught, I have allowed them also to attend the school. The other, as it is taught by a woman, is continued for girls only. It has belonging to it about thirty girls, and the daily attendance is reckoned at twenty-five. There are now in this school fourteen, who begin to spell and read. Most of them have committed to memory the commandments and the Lord's prayer, and some have learned part of a small easy catechism. To encourage and assist the girls belonging to the different free schools, Mrs. Spaulding has formed them into a Sabbath school, which they attend with some degree of interest and profit. It is not necessary to say any thing on the method of conducting these schools, as the plan is that mentioned in all our Journals. The most important improvement made upon the plan, is, that we now pay the masters in proportion to the number of lessons, which the children recite at the monthly examinations, if they do not incur a fine by the neglect of other duties. One of the disadvantages, as well as one of the advantages of these schools, is the constant exchange of children. Most of them, after having attended a sufficient time to learn to read and write, and to study a part of their Tamul Dictionary, leave school, and return to their work in their gardens and fields. Their places are supplied by others, but the standard of learning is of course very low. This exchange has its advantages, however. It multiplies the number of readers in the rising generation, and, as we endeavor to store their minds with catechisms and religious truth, while they are in the school, we may hope that great benefits will result even from the little time they attend.

#### *Preaching and the Distribution of Tracts*

I am happy to state, that, in the department of preaching, and in the distribution of tracts, so far as my personal labors are concerned, a considerable advance has been made during the past year. I have had less need of assistance, than in any preceding year, and my assistant, Philip

Matthew, has of course been more constantly employed among the people in teaching from house to house, in distributing tracts, and in visiting the Native Free Schools.

In regard to our congregations at the church and at the different school bungalows, I cannot say that, on the whole, they are greater than they have been in years past. This is owing to various causes, but the most prominent, so far as I give credit to what is said, are our allowing people of low cast to sit upon mats in our churches, our restrictions with regard to boarding scholars, and the alarm, which has been excited by the recent awakening. The pride and peculiar situation of the people within this parish, and especially in the village near us, are such, that these three causes affect this station more, perhaps, than any other excepting Batticotta. Still there is no room for discouragement, especially when we recollect, that many difficulties once as great as these, or greater, are now entirely overcome and passed away.

A greater number of printed tracts and Scripture extracts have been put into the schools, and into the hands of the people, during the past year, than has ever been done before. Of these some few are destroyed, but others are read more than once, and are making a silent and gradual impression upon the mind, so that the people, while they think they are stationary, are in fact undergoing great changes.

#### *Boarding School.*

When the Boarding School for girls was commenced at Oodooville in the beginning of October last, the boys at that station came here, and since that time our number has been about forty.

As an account of most of these boys has been sent home in former Journals, and especially as a complete list of all the children in our schools was forwarded but a few months since, nothing more can be even desirable at present, than a list of their names. They have pursued the course of studies marked out in preceding Journals with perhaps some little improvement of plan, some additional care on our part, and some additional helps in Tamul books.

The names of the boys in the Boarding School at the date of the preceding account, May, 1824, were Assa McFarland, L. F. Dimmick, Henry Kollock, Walter Cranston, Sylvester Parsee, Henry Martyn, 2d, P. K. Hasseltine, Joshua Bates, S. E. Dwight, Isaac Hurd, Jas. Pringle, Edward Warren, John Chester, Claudius Buchanan, Henry Trotter,



Alonzo Phillips, Jacob Coggin, Samuel Phillips, Joshua Huntington, Alexander Lovell, James Richards, Henry Martyn, Ist, Frederick Hall, Samuel Dana, S. F. Bucklyn, Daniel Huntington, David Kellogg, D. F. Thompson, Levi Parsons, Nathan Perkins, Hugh De Haven, Simeon Parmelee, Joseph Lyman, Samuel Farrar, Daniel Nichols, Nathan Strong.

### PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF REV.  
WILLIAM GOODELL.

(Continued from p. 172.)

June 28, 1824. After reading the Scriptures with bishop Jacob this morning, I had much serious conversation with him. I said "If this is true, which we have been reading, I know of no individual in this place who is prepared for heaven. If this is true, all I have seen appear to be in the broad road. I have not even heard of a single person, who appears to possess, or to desire the character, which the Bible ascribes to the people of God. Look at your Sabbaths. You all love the Sabbath, but it is for the same reason that boys at school love a play day. Do you think there is *one* individual in this whole city, who loves the Sabbath for the sake of reading the holy Scriptures, reflecting seriously on his sinful state by nature, and the method of deliverance by Christ, contemplating the character and government of God, and retiring into his closet to pour out his soul in communion with his God and Saviour?" "No," said he, "not one. They are all devils."

In the evening called with Jacob and Eve, upon one of the most respectable Christian families in the place. We were served with coffee, pipes, sweetmeats, and watermelons from Joppa. These were very large and excellent, and not the less acceptable from the hint, which was given, that they might be from the garden once owned by 'Simon the Tanner, with whom Peter lodged.' I told them it was pleasant to meet them that evening, and I hoped we might all meet in heaven, to spend, not an evening, but millions of ages together. They replied that they hoped this through the goodness of God, and asked me to pray that their sins might be forgiven, and that they all might be fitted to enter the kingdom of heaven. Jacob then told them that I did not spend the Sabbath in running about from house to house to drink coffee, and converse about worldly things; but, after reading in the Bible with him, I always retired to my room, and spent the whole

day in reading the Scriptures, and in prayer.

July 1. There are in this place six Mohammedan mosques,—one synagogue for Jews,—one church for Maronites,—one for Latins, and one for Greek Catholics. The number of inhabitants may be estimated at 3,000, of whom one half may be Mussulmans. Here it was, that, in the days of Solomon, the most skilful hewers of timber were to be found. From Tyre and Sidon it was, that part of that great multitude was made up, who, on one occasion, came to Jesus, having "heard what great things he did." And, on these coasts it was, that the woman of Canaan manifested a faith, which received the approbation of the Saviour, and which will be told for a memorial of her, wherever the Gospel shall be preached. For several days, I have been much affected with the consideration, that probably no such individual can now be found here; that there is probably no one, who knows any thing of the spirit of adoption, or of communion with God in prayer; and have endeavored to intercede for them, as if the way to the throne of grace was known to no other, and every thing was depending upon the prayers which I made. May all, who love to read of this "Syrophenician by nation," lift up their hearts in prayer, that the Lord Jesus may again pass this way, and again manifest his glory on these coasts, in giving sight to the blind, health to the sick, and life to the dead.

4. Several women of respectability called. I told them, if they truly believed on Christ, and kept his commandments, they would enter the kingdom of heaven.

"We must also," said they "pay our devotions to the virgin?"

"The blessed Bible does not contain one word requiring this."

"Then the Bible is not good."

At this reply, I felt, as I have often felt before, desirous of taking hold with both hands, and pulling down their superstitions. O, ye favored daughters of Zion in America, who by prayer can "move the hand, that moves the world," think of your sisters in Syria, who are bowing down to some "silver saint or golden god."

10. Found it necessary to return to Beyroot. Since I have been in Sidon, I have sold one Armenian Bible, and two Armenian Gospels, and have given away one French and two Syriac Testaments, have also given away Greek tracts on several occasions. Almost every day I have read the Scriptures with one or both of the bishops, have always made some remarks on what we read, and have generally referred them to other parts of Scripture, where the same duties are inculcated, or the same doctrines taught.

At the request of Jacob Aga, I invariably gave thanks at his table. If any good seed has been sown, may the Lord give the increase.

The eyes of both these bishops are partially opened to see the corruptions of their church. It is in consequence of their being partially disgusted with them, that they have accepted the stations, which they at present occupy. They are both extensively known among their brethren, and are personally acquainted with most of their bishops and superior clergy. Should the Spirit of God touch their hearts, and give them such bowels of compassion, as Paul had toward his kindred, they may be the means of rekindling, in the very midst of Armenia, where they are both acquainted, the flame of piety on ten thousand altars,—from which, morning and evening, on the Sabbath day, and at the grand monthly concert for prayer, a great cloud of incense shall go up to heaven, acceptable to God through Jesus Christ.

11. An English vessel has just arrived in this port from Gibraltar, having brought and landed at Joppa, for the Holy Land, twenty-four Spanish friars, with sixty thousand Spanish dollars. If Spain, with all her troubles, can furnish so many men and so much money to increase the darkness, and ignorance, and superstition of the people, how many men and how much money ought happy, prosperous America to furnish, to diffuse light and knowledge, and to increase joy and holiness!

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## SANDWICH ISLANDS.

### JOURNAL OF THE MISSION AT HONORURU.

(Continued from p. 174.)

March 25, 1824. Mr. Chamberlain having opened a writing school particularly for the benefit of the youths, who are engaged in teaching, had about a dozen pupils this afternoon. It is designed to have them attend one afternoon in each week, to receive lessons in the art of penmanship.

29. A paper having been drawn up by Capt. F. Arthur, copied at his request by Mr. Chamberlain, and signed by a number of respectable masters of whale ships now in port, with a view to suppress intemperance and encourage exemplary deportment among those engaged in the whale fishery, was presented to us by a committee of their number, Capt. J. Allen, Capt. G. W. Gardner, and Capt. S. Chase, with a request that it might be printed, in order to furnish the different ships in the fleet

each with a copy. We very gladly undertake to print such a document, and, in connexion with it, another paper, drawn up by one of us, intended to second the first by explaining more clearly its design, and more fully recommending its object.

### Progress of Improvement.

April 13. Mr. Loomis has to day finished printing an edition of 3,000 copies of the elementary lessons for schools, prepared jointly by Messrs. Bingham and Ellis. It contains the alphabet, Arabic figures, and a specimen of Roman numerals, and exercises in spelling from monosyllables to words of ten syllables, with a due proportion of exercises in reading.

It is a fact of no small interest and importance, that the desire of the people for instruction has hitherto kept pace, in a remarkable degree, with the increasing means placed within their reach. Of this we have had striking evidence this evening. The chiefs and the school teachers held one of the most interesting meetings that we have known in the islands. The missionaries were invited by the chiefs to attend, and take a part in the meeting, which was held in a very large school house, built by Kamamalu, and we could not fail to be delighted and greatly encouraged by the interview. Wishing to see the chiefs lead the way, Mr. Bingham asked Krimoku to state the object of the meeting, who, turning to Kaahumanu, said, "Is it not to make public our resolution respecting the *palapala*, and the *kanawai o Iehova*? [learning, and the law of the Lord?]" She replied "It is." Both then declared their determination to adhere to the instructions of the missionaries, to attend to learning, observe the Sabbath, worship God, and obey his law, and have all their people instructed. Tamoree, Kearūahonui, and other chiefs and head men assented to the proposal to have a general attention given to instruction among their people. Tamoree has long been in favor of this. Krimoku said that this public measure in favor of general instruction should have been adopted before, had it not been for the devotedness of the king to his pleasures, and his roving from place to place, and diverting the attention of the people. In an address to the meeting he contrasted the former state of the people with their present prospects, and decidedly recommended to his people to embrace the new system of religion, now proposed to them. When he put the question to the chiefs, whether they agreed with him, they promptly answered "Ae." [Pronounced *Aye*.] Messrs. Ellis and Bingham, strongly approved the resolu-



tions of the chiefs, and earnestly recommended the abandonment of prevailing vices, and a diligent attention to instruction and the duties of Christianity. They took occasion to discountenance the wasting of time by idleness and sport, the practice of gaming for money, which is but too common, though very much less so than a year ago, and the abuse of the institution of marriage, as well as the violations of the Sabbath. A hymn was sung, and the conference was closed with prayer by Mr. E. The chiefs requested that the missionaries would continue to meet with them, to instruct them in the right way, when it should be convenient.

14. A new impulse appears to have been given by the measures of last evening, a considerable number of scholars has been added to the schools before established, and several new schools opened. Numerous applications have been made for books, and nearly 200 copies of the elementary lessons have been given out.

At evening Messrs. Ellis and Chamberlain called on Krimoku to make inquiries relative to the history of Owhyhee, and spent the evening with him. When they arrived at his house, they found one of the native youths engaged with the chief in family prayers, to which the chief has for some time attended, though we have not heard of his leading in prayer himself. Immediately after prayer, supper was brought upon the table decently furnished. By request of the chief, Mr. Ellis asked a blessing and returned thanks at the table. This practice is becoming somewhat general among the highest chiefs. None perhaps engage in this with more seriousness and propriety than Tamoree.

15. A letter has been received by the brethren from Messrs. Thurston, Bishop, and Ely, giving the pleasing intelligence that Kamakau, an active chief at Kaavaroa, had applied to them for Christian baptism, and had given them satisfactory evidence of a radical change of heart, which, in their view, rendered it suitable, with our consent, to propound him for admission to the church. Kapiolani also they represent as in a very interesting state of mind, but she does not offer herself as a candidate for baptism, because as she says she is too wicked yet, but hopes to be better by and by.

*Anniversary of the Mission, and Examination of the Schools.*

19. Fourth anniversary of the landing of the missionaries at Woahoo. This day is marked with peculiar interest, and with special tokens of divine favor towards the objects of the mission, which have, by the blessing of God, been steadily and uninter-

ruptedly pursued for four years, since the mission was established. During the last quarter the number of pupils in the schools at this place has been augmented from 238 to 600. An edition of 2,000 copies of hymns in the native language has been published, and an edition of 3,000 copies of elementary lessons for learners, of which 622 copies have been given out for this district and Waititi, within a week from the time they were printed. This afternoon, at the ringing of the bell, between 500 and 600 pupils, with their teachers, assembled, and filled the church to overflowing, and passed a hasty and superficial examination in spelling, reading and writing, &c. which occupied three hours. Several exhibited short specimens of composition. One only was examined in arithmetic, though others have commenced that study, among whom is Tamoree, who is too ill to be present, but not behind his equals in rank in his attainments. Kaahumanu was the first pupil examined, spelled the first word, and exhibited her slate with a few sentences written upon it in a good hand, and signed with her name; the substance of which is: "This is my word and hand. I am making myself strong. I declare in the presence of God, I repent of my sin, and believe God to be our Father." Krimoku, who, being obliged to sail for Mowee, was unable to attend, sent in, however, for examination, a note in his own hand writing to this effect: "Love to you Mr. Bingham. This is my writing, which my hand has made. Just look at it. I love the words from you. We have heard [or obeyed] your words. I love the words of you two, [Messrs. E. and B.] towards us concerning God." Other chiefs, Piia, Kekaurouke, Hinau, &c. exhibited similar specimens. A circumstance of no small interest is the attachment to our school of several young Marquesians, who are acquiring, under the instruction of Mr. Ellis, the art of reading and writing the different dialects of the Sandwich, Society and Marquesian Islands, and who are intended to be sent back by the first opportunity to their countrymen, with books in their own language. Several gentlemen came to the examination, but, on account of the heat, and extremely crowded state of the house, most of them soon retired. But what is remarkable, Kaahumanu, who is easily discommoded by heat or crowding, remained quiet throughout the whole exercises. She was delighted with the joint ascription of praise to Jehovah by the classes, as they rehearsed, or cantillated, in concert, some scriptural passages, which they had committed to memory. When they jointly shouted "*Hoorea ia Jehova*," [Praise the Lord,] she said she

was *Ilihia*, as though the *Akua* [God] were present or coming down upon us. By the term *Ilihia* she meant to signify, that she experienced a sensation similar to what we sometimes attempt to express by saying, *it makes one's hair rise*, or, as Eliphaz said on a different occasion, "Then the spirit passed before my face; *the hair of my flesh stood up*." Mr. Ellis addressed the schools and their teachers in a short exhortation, and, after a hymn, Mr. B. closed the exercises with prayer, commending the schools and their instructors to God, and ascribing thanksgiving to him for the tokens of his mercy towards them. In the evening a very interesting conference meeting was held between the chiefs and missionaries, the school teachers and their pupils. Kaahumannu, who, at the examination, appeared only as a pupil, now appeared as an authorized teacher and ruler of the people. As such, she recommended to them, to cast off all their *old and evil practices*, and go in the *new and right way*, attend diligently to instruction, and observe the law of God. That she might not seem to be enforcing this without their consent, she, in a very proper manner, demanded of them whether they were willing to engage in this work of reformation; to which they replied "*Ae*." Messrs. Ellis and Bingham, urged the importance of reformation, the necessity of seeking the salvation of their souls, learning to read the word of God, waiting on God by prayer and praise, and abstaining from particular sins, as gaming, lying, stealing, drunkenness and adultery, which seem to have been the most prevalent crimes in the land, if so be that God might have mercy on them, and pardon them through the mediation and death of Jesus Christ his Son. After the meeting was closed by prayer, Kaahumannu said privately to one of the brethren, "When am I to be baptized?" She had been told that a ruler, who belongs to Christ's family, must not only serve God *himself*, but diligently endeavor to have his *people* do so too.

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JOURNAL OF MESSRS. STEWART AND  
RICHARDS AT LAHINAH.

*Inconvenience of Native Houses.*

THE house in which Dr. Blatcheley slept at Lahinah, was accidentally set on fire by the touch of a candle, on the 3d of December, 1823, but saved by immediate exertion. This circumstance gave rise to the remarks which follow.

The greatest danger to which we feel ourselves exposed, is from the materials of which our little cabins are constructed. It seldom rains at Lahinah, and, in a short time after erecting a house, the grass thatch, which forms the outside, becomes perfect tinder; and in case of fire, unless suppressed at the instant it commences, the loss of the building is inevitable, and, what is of far greater importance to persons situated as we are, the loss of every thing it contains. The rapidity of the flames scarcely admits the rescue of life, much less of property.

Native dwellings are objectionable in many respects. The wind, dust and rain find ready access to ours in every part; and not only put us to great inconvenience, but often greatly endanger our health. The leaves of the sugar cane with which they are lined, and the grass and mats forming the floors, are secure and appropriate harbors for the mice, fleas and cockroaches which infest this land, and by which we are greatly annoyed. But, were the buildings ever so comfortable for the time being, their frailty would be an objection: the thatch must be frequently repaired, and the whole house entirely rebuilt every third or fourth year.

We are at a loss to determine, what the materials of our permanent dwellings shall be. If constructed of wood, every part must come from America, the islands affording no timber for house building that is accessible, or to be obtained for a reasonable price. If of stone, the lime and lumber necessary to finish them must be procured in the same distant country; for the expense of burning lime here, would be greater than the cost of it in America, and its freight to the islands.

*Trials in case of Sickness.*

Dr. Blatcheley, who had been for a season at Lahinah, had but just sailed for Honoruru, when three of the family, Mr. Stewart, Mrs. Richards and Betsey Stockton, were taken very ill. Mrs. Richards, particularly, was for a while regarded as in imminent danger. This led them to feel, very sensibly, the need of another physician, or of greater medical skill among themselves.

But the want of a physician is not at such times the only cause of anxiety and distress,—is not all that makes the difference between a chamber of sickness in a heathen land, and in the habitations of our fathers. Our nearest and dearest friends, instead of hanging on our pillows with kind and assiduous attention, are obliged to exhaust themselves in the lowest drudg-



ery, without an assistant on whom they can call to share even the hardest of their labor. No kind neighbor or Christian friend calls to sympathize with us, in our sufferings, or to relieve, during the watches of the night, those who are overcome by the fatigues of the day. Our establishment affords few of the articles which, at home, are considered indispensable to the comfort of a sick room; and, when the violence of disease is removed, we have no delicacy to tempt the fastidious appetite of an invalid, or cordial to revive the drooping spirits of the languid and the faint.

We mention these facts, not as complaining of the privations of which we are sensible;—for, through the grace of God, we do sincerely esteem them the “light afflictions,” that deserve not to be named, in comparison with the everlasting benefits we trust we are securing to the heathen;—but only to exhibit to our patrons the various and true shades of missionary life.

24. Yesterday Krimoku returned from Honoruru. This evening, after attending prayers, he asked Mr. Stewart, whether tomorrow would not be the birth day of our Saviour Jesus Christ? On receiving answer that it was the day generally observed by Christians, as such, he said, “It will be well, then, for us to assemble at the house of prayer, and give thanks to Jehovah;” and orders were immediately given by him to have proclamation of the meeting made to the people.

#### *Punishment for Theft.*

27. On the evening of the day, on which Mr. Whitney arrived at Woahoo, from Atooi, a trunk, containing his clothes papers, &c. was stolen from the hall of the mission house. No knowledge of the thief was obtained, till within a day or two; though suspicion rested on the attendants of some of the chiefs, who were at the house in the dusk of the evening. This morning a messenger from Kaikioeva, the guardian of the prince, came before sunrise to inform Mr. Stewart, that Mr. W's trunk had been found in the possession of a follower of the young chief, and to request him to be present at the examination of it, previous to its being delivered to the care of the mission. On the arrival of Mr. S. at the establishment of the chief, the trunk was produced, and as much of its former contents as could be found replaced. It was then formally given up, in the presence of a large assembly of the people, of the prince and his guardian, including all their personal attendants, male and female; while the culprit was, with judicial solemnity, publicly reprov'd for his crime by Kaikioeva, and punished by being dismissed from the

service of Keaukioli. In the course of the investigation, it was ascertained that the *kahu* (chief personal attendant) of the Prince was accessory to the theft. He was immediately called, and ordered to bring forward the personal effects of the chief, (of which he had the care,) for inspection, preparatory to his dismissal from his situation. In the course of the morning the clothes, furniture, books, &c. in his possession were examined, and, after an inventory of them had been taken, in the presence of all the high chiefs, they were delivered, as insignia of the office, to another petty chief; while the former *kahu* was disgraced by a public expulsion from the household of the lad.

This is perhaps the most decisive measure ever taken by the chiefs for the suppression of theft, and will doubtless produce a happy effect. Formerly the chiefs made few or no exertions to prevent the crime, or to bring the guilty to punishment, and theft was very common. The remedy of the evil is, in a great measure, with the chiefs, if they really discountenance and punish this vice, stealing will soon be unpopular.

We were much gratified with the manliness and resolution of the prince on this occasion. He is only nine years old, was strongly attached to his *kahu*, having been carried in his arms from his birth, and wept much when parting with him; still he said *he must go*, or by and by the foreigners would think that he himself was *heva*, (guilty,) and, if he kept thieves in his train, would say that he had ordered them to steal.

#### APPREHENSION OF GEORGE P. TAMOREE.

In the number for April, p. 123, was some account of the disturbances excited by George P. Tamoree and others at Atooi, and of the manner in which they had been quelled. At the date of that communication, George had not been taken prisoner.

Not long after the decisive battle, Krimoku, who was desirous of saving the life of George, went in search of him, having learned that he was wandering about in the mountains on the eastern part of the island. On the morning of Sept. 16, George was found in a most wretched situation,—in a dreary wilderness, alone, destitute of food, without clothing, half intoxicated, and his only weapon a joint of bamboo filled with rum. On being taken he drank the rum, and when brought to Krimoku at a little distance, was supposed to be dead, but at length revived, and was treated kindly. He is sure of all the lenity, which circumstances will permit.

## Miscellany.

### EXTRACTS FROM ADDRESSES DELIVERED AT LATE ANNIVERSARIES.

THE copious extracts, which we make from Addresses lately delivered in New-York and Boston, are arranged under suitable heads, with a view to greater utility.

#### *Value of the Bible as a Code of Laws.*

The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice and fortitude, and to improve all the relations of social and domestic life.

It is well known, that there exists a system of moral duties, which are considered to be of imperfect obligation, because they are not within the cognizance of human laws. Such, among others, are the duties of charity, benevolence, gratitude, the domestic affections, truth, fidelity, and the love of our neighbor. These are necessarily left by human lawgivers in a great degree to the government of conscience. But the Bible takes notice of all such duties. It most pointedly condemns every species of cruelty, unkindness, uncharitableness, selfishness, and hardness of heart, and it comes in aid of the civil law by the universality and the precision of its commands, and by the energy and the severity of its denunciations.

Human laws labor under many other great imperfections. They extend to external actions only. They cannot reach that catalogue of secret crimes, which are committed without any witness, save the all-seeing Eye of that Being whose presence is every where, and whose laws reach the hidden recesses of vice, and carry their sanctions to the thoughts and intents of the heart. In this view, the doctrines of the Bible supply all the deficiencies of human laws, and lend an essential aid to the administration of justice.

[Hon. James Kent, before the Am. Bib. Soc.]

#### *Its importance to a Republic.*

A despotic government may subsist, and perhaps prosperously too, without the Bible; a Republic cannot. A Republic cannot, like a despotic government, be sustained by force. She cannot, like the despot, tame her children into heartless submission by the bayonets of a mercenary army: her bayonets are reserved for the invading foe. She must depend for domestic tranquillity—for preserving her mild institutions pure and unimpaired, on the wide diffusion of moral principle. Were men angels, they would need no government but the precepts of their Creator; were they devils, they must be bound in adamant chains; and as they approximate the one state, or the other, their government may be free, or must be severe. The patriot then, as well

as the Christian, may anxiously inquire what are the best means of promoting what the surest foundation of human virtue. The melioration of the moral condition of fallen man has been in every age a favorite object with the philanthropic legislator. For this object Solon propounded his theory, and Lycurgus his theory, and the Roman Numa his. The Being who made man has also condescended to propose a plan for his moral improvement—a plan exceeding in effect all human systems as far as the legislator of the heavens surpasses in wisdom the statesmen of the earth. The Bible is not a scheme of abstract faith and doctrine; its great object is to render man virtuous here, and thus prepare him for happiness hereafter. For this purpose it addresses itself to all his fears and all his hopes. It fastens its benign influence upon him at the dawn of childhood, and never leaves nor forsakes him unless his conscience becomes seared; and even then it hangs up before his intellectual vision “a fearful looking for of judgment,” which, though it cannot melt him into penitence, makes him falter in the career of guilt. Not confined, like the code of honor, to the circles of the great, it visits too the abodes of penury; it sees the orphan destitute, friendless, perhaps about to become the victim of temptation, and kindly provides an Asylum for the little outcast, and trains him up for future usefulness; it finds the spendthrift, bankrupt in fortune, character and hope, “fit for treasons, stratagems, and spoils,” and with a father’s voice calls back the desperate and starving prodigal to the rich banquet of virtue; in short, it pervades every department of society, and brings its variegated mass within the influence of that high moral principle, which is the only substitute for despotic power. This controlling and sustaining principle has no substantial basis but the Bible; its other foundations have ever proved to be sand; the Bible is found to be its only rock. A Republic without the Bible will inevitably become the victim of licentiousness; it contains within itself the turbulent and untameable elements of its own destruction. There is no political Eden for fallen man, save what the Bible protects.

A Republic without the Bible, never did and never can permanently confer national happiness. The renowned Commonwealths of heathen antiquity form, alas, no exception. Even classic Greece—that intellectual garden, that birth place and home of the artist, that fairy land of eloquence and poesy—was not the abode of wide spread and permanent felicity. Destitute of the “anchor” of the Bible, “which is both sure and steadfast,” that brilliant but hapless Republic was perpetually



tossed, and finally wrecked on the troubled sea of anarchy. If we pass on to contemplate the Republic of martial Rome, the eye will be dazzled indeed with the glories of her splendid few, but the heart sickened with the crimes and variegated wretchedness of her miserable many. In modern times the experiment has been made of creating a Republic without the Bible—made too under every circumstance that could aid the hope of success—the fairest portion of the European continent selected as the ample theatre of operation—the profoundest statesmen, the most learned philosophers, the most chivalrous and able chieftains, the mightiest combination of talent the world ever beheld—united in the daring enterprise. “The terrible Republic” was created; but from her withering eye, and polluting touch, and deadly embrace, even the fathers that had formed her recoiled with dismay, and sought refuge from the workmanship of their own hands under the banners of an iron despotism. Her reign was indeed “the reign of terror.” No human historian can adequately record its horrors. But there is an historian above who has faithfully recorded them. And when that historian shall one day open his portentous volume, in the presence of the judgment seat, and of angels and of men, and read the record of the deed committed on “this ball of the earth,” perhaps no part, save that containing the crucifixion of the Judge himself, will produce deeper emotion in the ranks of assembled creation, than the page crimsoned with the atrocities of the unbaptised and Bible rejecting Republic of France.

Let our own beloved Republic cling to her Bible. It can “counsel her counsellors and teach her senators wisdom.” It has hitherto rolled on the tide of our national prosperity without ebb or intermission. Are there any patriots who sometimes cast a foreboding glance at the future? Contemplating the period so near at hand, when our extensive country, covered with a population proportionate to its resources, shall contain more millions than any other civilized nation can call its own,—contemplating at the same time the mild and unpretending character of our republican institutions, divested as they are of all the imposing trappings and formidable apparatus of despotic power, and comparing the unassuming gentleness of those institutions, with the mighty mass over whose destinies they are to preside—do these foreboding patriots, with such views before them, sometimes fear that the government bequeathed to us by our fathers, will not be strong enough for our children; that it will be unable to lift its maternal voice to that tone of awful dignity, which can hush the contending elements of faction, and say with controlling effect to the stormy passions of so many millions, “thus far shall ye come and no farther, and here shall your proud waves be staid?” To such patriots I would say, Supply any lack of political force, by augmenting the potency of the moral principle. Distribute with an unsparing hand that Bible which is the aliment of the moral principle. You cannot, if you would, sink your countrymen into slaves; elevate them then to the rank of virtuous

freemen. Let the circulation of the Bible be commensurate with your population; place it in every hovel whose smoke ascends from the suburbs of your cities, in every hut that breaks in upon the stillness of your remotest wilderness. The Bible can do more for your country than her ablest generals; it can preserve her domestic tranquillity, and transmit her whole circle of blessings to the latest posterity, better than could hosts of standing armies.

[George Griffin, Esq. before the same.]

*Reasons for supplying the Heathen nations with Bibles.*

Sir, the Heathen are destitute of the Bible; and in the few remarks which I design to make, my position will be, *that we ought to send it to them*—a truth which (although I have never heard any man deny it) exerts a practical influence very disproportionate to its magnitude and importance. It would be an impeachment of Providence to suppose that the heathen are to be for ever shut out from the blessings of a divine revelation; that the eye is to be forever quenched to the light that was designed to light every man that cometh into the world; that the angel of peace is never to soothe, nor the voice of mercy to reach them; but that the “book of knowledge” is to be, to them emphatically, “an universal blank.” And it is not a debatable question whether we ought to send it to them; it does not come within the range where opinions may differ, where they may or can differ. A doubt here touches the foundation of the Christian religion, and subverts the foundations of our hopes, of all our hopes that are better than a spider’s web. It sets man afloat without chart or compass, sun or star, upon an ocean without a limit, and upon a destiny, whither! or what!

Sir, the human mind needs a support.—The great masters of antiquity, of the Grecian and Roman schools, sought it in philosophy. And they brought to the search a maturity and perfection of judgment, and a strength of resolution, and they poured upon their way a blaze of intellect, which none can hope to surpass, and few to equal; yet their search ended, as you well know, in conjecture merely.

The nations of the earth have sought it in idolatry. They have arrayed some object with imaginary powers to sustain and to save them, and they have rested upon it because *nature demanded it*. And we ourselves, sir, seek the same thing in ten thousand objects that constantly elude our grasp and disappoint our hopes. And every morning watch, when the mind is not preoccupied, forces upon us the conviction, that all is not right within; that there has been an evulsion of the soul from the stock to which it belongs, and that it must be reunited with it; that its own powers, immortal as they are, are insufficient to sustain it; and it goes abroad like the dove from the hand of our second progenitor, and finds repose nowhere else but in the ark of safety—the Bible.

But, Sir, this argument, founded as it is upon a *fact* to which the experience of every

being of the family of man bears testimony, and incontestible as it is therefore, and controlling as it ought to be, may nevertheless be yielded; and the appeal may be made to the *patriot*—to the man who loves his country and his kindred, and who loves to see his fellow man, what his Maker designed he should be, the master of himself. Let the Bible be universally read and understood, and it would emancipate the human family. There is not a throne of despotism upon the earth that would not tremble to its foundations. The principles of the Bible are those of *civil*, as well as of religious liberty, and they must precede and prepare the way, and lay the corner stone of every edifice of human happiness, or it never will be laid.

I might appeal to the mere *moralist*—to the man who delights in the decencies of life, and the courtesies of refined society—to the Ciceros and Platos—but to men who, unlike them, believe that when the curtain of death falls, it closes the last scene of our existence, falls alike upon the soul and upon the body, and ends the light and the life of both. Let the precepts and commands of the Bible be received, respected and obeyed, and they would give a new character,—new features, and new beauty—to the aspect of things. They would give new integrity to the intercourse of life; new stability to plighted faith; new brightness to earthly hopes; new purity to earthly joys; and waken strains of new and unknown sweetness along the face and among the discordant spheres of our world. They would throw over it a new arch of glory, and moisten it with the dews, and irradiate and cheer it with scarcely less than the light of the first morning.

But, sir, when the appeal comes to be made to the *Christian*—to the man who believes that we shall survive the grave, and that the character which is formed here shall endure hereafter—the motive rises to a height, and stretches to a breadth immeasurable and inconceivable, vast as that which is denoted by eternity, and immortality with all its joys and glories brightening and brightening for ever and ever. Oh! Sir, if to such men the appeal be made in vain, if the heart is not warmed and the hand opened, were I a clergyman I would say, "Let us examine ourselves." If there be a cause, in which men can engage, that can "raise a mortal to the skies," and, I may add, too, "or bring an angel down," this is that cause.

Sir, the heathen are destitute of the Bread of Life, and we must send it to them. The obstacles in the way of it, many and great as they certainly are, so far from presenting a discouragement, constitute the foundation for an unanswerable appeal to you for an accelerated and increased exertion. Every effort relaxed, and every mite withheld, prolongs the empire, if it does not widen the dominion of darkness. Should the concentrated efforts of Christendom produce no perceptible effect for a half century, we are nevertheless so much nearer the accomplishment of our object; not in point of time merely, but there will remain so much less to be done, to be done by others if not by us, by the next generation if not by this. The field must be en-

closed and cleared before it can be cultivated. Delay only postpones, accomplishes nothing. Those who expect that national prejudices, confirmed by habit and strengthened by any sentiment of religion, true or false, will yield at once; that the heathen will be converted in a day or an age, will be disappointed. The light will dawn upon them as the sun rises upon the natural world, at first imperceptibly, then gilding here and there an elevated point, until at length it will dissipate all darkness, and awaken a chorus of all hearts, and a jubilee among all people. And not unlikely the duration of the dawn will bear a stricter analogy than we imagine, to that of the night which preceded it. But the indications of Providence give every thing to hope and nothing to despair. What means, permit me to inquire, this shaking among the nations, but that the barriers in the way of your access to them may be removed, the compacted fabric of their superstitions disjointed, and the portals of their temples thrown open? What this breaking up of the old foundations of despotism, but that man is to be disenthralled? What means this mighty assemblage of moral power throughout the Christian world, guided as it were, by a self-created energy to a single object? Sir, the iron is softening in the fire, while Providence is sending the smith to the anvil. Man is not to be forever at war with his Maker. The period will arrive when he shall return to his allegiance, like the prodigal to his father's house, and a voice of love shall greet him, and the paternal arm shall encircle him, and the ceaseless and cloudless benignity of a father's smiles shall bless him. Then, sir,—O! then indeed, sir, shall the "lame man leap like a hart, and the tongue of the dumb sing."

[Isaac C. Bates, Esq. at the same.]

The star that attracted the wondering curiosity of the wise men of the East, has become a sun of light to the human race; and wherever its radiations have reached, it has been the parent of cultivation, of civilization, of knowledge and of virtue. Christianity being a revelation from God, recorded in certain books denominated the Bible, it must be evident that we can never have a full and satisfactory view of its doctrines, unless we are possessed of the writings which promulgate them. In diffusing these sacred volumes, we of course perform a solemn duty, and render an all important benefit to the world.

[Gov. Clinton, at the same.]

The Bible, sir, has effected a greater moral change among the inhabitants of the Society Islands, than all other means combined could have produced. Dark and terrific were their former views of death, and of a future state. They supposed the spirit, when it left the body, was in darkness, devoured by demons, not annihilated at once, but consumed by slow degrees, with most excruciating tortures. Hence they, in dying agonies, would often cry to their attendants, "There—there stand the demons, watching for my spirit. O guard its exit! O preserve it from their grasp!" Now those who die in Christ sometimes pass the swelling flood of death rejoicing in the



support of their Almighty Friend, and singing of the Saviour's love. The Bible is now received with honest unsuspecting faith, as a divine communication to mankind. Its doctrines are believed, and its precepts are rigidly observed.—[*Mr. Ellis at the same.*]

*Anecdotes illustrating the regard of the Society Islanders for the Bible.*

Frequently when we have proposed some measure to the people, they have inquired, "What says the word of God?" If we have answered, There is nothing directly relating to it there, yet it is according to the custom of good people, or we think it would be conducive to your comfort, or to your advantage, they have answered, "This is only your opinion. Perhaps you are right, perhaps not." But I cannot recollect any proposal ever made to them with the sanction of the express declaration of Scripture, that has not been unhesitatingly received.

So highly do they prize the Scriptures, that when, about to leave the islands, I wanted to procure a copy of the Gospel of Luke, to bring with me, I could not find a person that would part with one for any article I could offer in exchange.

I recollect in the island of Huaheine a man had his house burnt, and was himself considerably injured in attempts to save his little property. He came to my house to procure some dressings for his burns. I told him I was sorry for his misfortune. True, said he, it is some work to build a house, but though I have lost my house, I have saved my Testament, pulling it out of his bosom and exhibiting it with great satisfaction.

I have seen twenty or more canoes from distant parts of the islands drawn up on the beach near my dwelling, in which persons had arrived. Their only errand was to procure copies of the parts of the Scriptures nearly ready for distribution. One evening a canoe with five or six persons arrived at the district in which I resided. The people came up to my house, and asked me for some books. I told them that I had not any prepared that night, but that if they would come in the morning, I would give them as many as they needed. They took leave of me, and went to spend the night, as I supposed, to the house of some friend in the village. But looking out of my window early in the morning, I saw them lying on the ground outside the door. I went out and asked them if they had been there all night. They answered, Yes. I asked them why they had not been to the house of some friend for a lodging. They said they were afraid that if they should go away, somebody else would come before them in the morning, and get what books I had to spare, and they should have to return without any. I called them in, and gave them as soon as I could prepare them, all they needed. They hastened to the beach, launched their light canoe, spread their small matting sail, and with a favorable breeze steered to their native isle rejoicing.—*ibid.*

Once a year, in most of the islands, they hold a public meeting to aid in spreading the Gospel over every solitary island in the Pa-

cific; and when an aged chief or venerable Prince, after a speech before the assembly, has asked them, "Shall we continue our exertions, brothers, friends, that the Word of God may be sent to all lands." I have seen 1600 hands lifted up instantly to answer "yes." *Ibid.*

*Extensive sphere of operations in this Continent for the Bible Society.*

The station which this society occupies in this western hemisphere, and as the representative of a great national interest, is lofty and commanding, and it carries with it a corresponding responsibility. The territories of the United States, to which our guardian care more particularly applies, are of immense extent, and the population which they enclose, increases with amazing rapidity. The tide of emigration is rolling westward with an irresistible momentum. The whole of the immense valley of the Mississippi with its tributary waters is filling up as by enchantment, with an enterprising and hardy race of men, who will eventually people all the majestic solitudes of the western world; and it is most ardently to be desired, that they may be enabled to carry with them, not only the arts of civilized life, and the genius of our free institutions, but the Gospel itself, in its simplicity and purity, over every lofty barrier, until they shall have reached the shores of the Pacific Ocean. It is difficult to contemplate, without emotions of awe and reverence, the magnitude of the duty which this society has in charge, to see that the circulation of the Bible keeps pace with the increasing demands of our country.

Nor ought we to be unmindful of the wants and wishes of the other nations of this new world, who seem to have a domestic claim to your sympathy and assistance. Most of them have recently emancipated themselves from the yoke of cruel tyranny, and they are preparing to burst the bands of superstition, to diffuse the means of education, and to awaken as from the sleep of death unto the light and liberty of the Gospel. In estimating the extent of our own duty, it ought not to be forgotten, that Providence has blessed our country with extraordinary prosperity, and raised us rapidly to an exalted pitch of national glory. We are at this moment commanding the admiration of the world, by the magnitude, the rapidity and the solidity of our internal improvements, and the spirit of enterprise which is every where in action. We are driving a foreign commerce over every sea where tide waters roll, and winds can waft the flag of our nation. The Constitution of the United States is looked up to, by all the people of this new continent, as a model of excellence and imitation. This Society is therefore but just entering upon its vast career of usefulness and duty, and it is incumbent upon us to see that our exertions "grow with our growth and strength-n with our strength," and continue commensurate in a reasonable degree, to our means and to our character.

[*Hon. James Kent, before the same.*]

*Utility of Tracts.*

The tracts issued by the American Society impart pious instructions in a plain, perspicuous, concise and interesting manner. And, as divine truth is the grand instrument in the hands of God in converting, sanctifying and preparing sinners for heaven, Tracts must be productive of the happiest results. In these unassuming advocates of the Cross, may be found a word in season for the intemperate, the profane, the Sabbath-breaker, parents and children, the high and the low, the rich and the poor, the civilized and the uncivilized, the righteous and the wicked. They are especially adapted to the situation of those in indigence and heathenism. The greater part of mankind are neither in a state of affluence, nor freedom from constant and laborious employment. Large books are not, therefore, suited to them; for they have neither money to buy, nor time to read them.

Among the heathen, Tracts are more profitable than larger works. The missionaries tell us, that the natives, not being accustomed to reading, will despair of perusing large books, and so never begin, or if they do, they will read but here and there, and to little benefit. But a Tract is easily read, and read too with avidity, pleasure and profit. In favor of thus publishing the proclamations of divine love and mercy to the heathen, we have the repeated testimony of Drs. Morrison, Milne and Carey; Drs. Henderson and Pinkerton. The latter gentlemen view them as most valuable accompaniments to the Bible, and as peculiarly useful, in this connexion to lead wandering souls to God.

Tracts are easily distributed. The pastor, in his parochial visits, as he goes from house to house, warning every man and teaching every man in all wisdom, may distribute them, and thus feed his flock with knowledge and understanding. The missionary in all his itinerations, may widely disseminate them to good advantage. Pious instructions will be happily succeeded by those heralds of mercy, which proclaim a Saviour and point to the Lamb of God which taketh away the sin of the world. Travellers may thus sow the seed of divine truth by the way side, which shall take deep root, spring up, and bear fruit, thirty, sixty, or an hundred fold: to the praise and glory of God. Instructors of schools may scatter them among the rising generation and thus be instrumental in training up a seed to serve God. All pious persons are suitable almoners of these sacred charities, and may, by distributing them, lead many to the mansions of sanctity and love. These little but faithful and pungent preachers of righteousness can find way into a myriad of recesses of sin and misery, into which the ministers of religion cannot obtain admittance. They may visit courts and palaces, and by their powerful eloquence, make the great and the noble tremble like Felix. They may visit cottages and wigwams, and, by their heavenly influence, cause the poor and ignoble to become rich in faith and heirs of the kingdom. Tracts can traverse the whole habitable globe. No burning sun at the equator, no frigid climate in the polar

regions, can prevent them. The cheapness of tracts is favorable to their wide diffusion. They cost but little of what most men prize so highly. A penny will purchase a book which brings life and immortality to light, and may save a soul from death. A missionary's support for one week only, would procure a thousand tracts. In this way a great amount of good may be accomplished by small means. Millions of minds may be affected with ease, and little expense. [Rev. Mr. Coggswell before the Am. Tract So. at Boston.]

There is, I know, with some, a prejudice against Tracts. They think them mean and unworthy — But such persons are ignorant of the true character of tracts; or what is worse, opposed to the salvation of Christ. For what, Sir, is a Religious Tract? We have been told what it is. It is a little herald of truth and righteousness. It makes no pretensions. Its claims are few and modest. It comes forth meek and unobtrusive. It is a little fold of paper; and as may be, you may read it in a moment. But, O Sir, how rich its contents. It carries precept and doctrine pure as from the word of God, and presents example in all but actual life before you. It goes in a thousand places where the preacher cannot go, and always with plainness and fidelity. It enters alike the halls of the rich and the cottages of the poor. You may leave it by the way side to be picked up by the passing traveller. You may send it to your friend or to your enemy. Nothing can intimidate it, or make it shrink from duty. And how loud it sometimes speaks to the heart and conscience! Many have been convicted of sin by means of a tract, on whom the eloquence of the pulpit has spent itself in vain. And of those who otherwise would never have known the truth, how many it has sought out and brought in to the Christian feast. Such is the nature of our tracts, and such the success of their influence. [Rev. Mr. Hoadly, before the same.]

Many of our churches are indebted to the influence of Tracts for some of their most valuable members. While tracts are helping ministers in the most favored parts of New England, what could our missionaries do without them? Aided by tracts, the missionary speaks, in the moral waste, with a thousand tongues, and continues to speak when urged away from the destitute spot, where he would willingly have remained. Every missionary in the destitute parts of our own country, in narrating his labors and success, tells us much about the avidity with which all classes seek for Tracts, and the gratitude with which they are received. I wish, Mr. President, that we could once behold the faithful and affectionate missionary, in some remote settlement in the interior, taking his leave of the inhabitants, who gather about him as they would about an angel of God, and inquire if he will not visit them again, and if he cannot, whether he will not entreat the good people who have bread enough and to spare, to send them a minister who shall tell them words whereby they may be saved: In this painful moment, by means of your Society, he tells the people, "I will not leave you comfortless;"—here are various tracts,



suitable to every age and character;—take them, and let them be your guide to heaven.

[Rev. Mr. Holmes before the same.]

More than twenty years since, a small society was formed in our village (Salem, in Washington county) for publishing and circulating tracts, and I have often been refreshed and enlivened by hearing of their success in winning souls to the Saviour. One who is now preaching the salvation of Jesus to a tribe of benighted heathen on our continent, dated his conversion from one of these tracts, which he accidentally met in the state of Massachusetts: another, who commenced the study of theology with the design of entering the sacred ministry, but of whom I have not recently heard, traced his first religious concern from another of them, which found its way to him on the borders of the St. Lawrence, in the northern part of our state; and for the purpose of encouraging us in our feeble exertions, a message was particularly sent from a western town, that the domestic altar had been erected, and the morning and evening sacrifice offered up in various families, which had lived without God, through the instrumentality of a sermon-circulated on that subject.

The relation of the following fact will, I trust, be deemed no intrusion, as it may show how often the disconsolate followers of the Lamb are comforted and established through this exercise of Christian charity. During an excursion through the northern frontier of our state—and Mr. President, many happy days and weeks and months have been enjoyed in these excursions, seasons which are the source of delightful recollection now, and will be the source of grateful and delightful recollection through eternity, as I travelled through the woods of Oswegatchie, I noticed in the depths of the forest, far from the habitations of men, a little hut, with no other door but a suspended sheet or blanket. In approaching the cottage, I saw a female drawing aside the blanket to see the stranger that passed along. Her face was furrowed with age, and still more deeply furrowed with the cares and privations and disappointments of life. Upon entering her humble habitation I found her to be one of those followers of Jesus who had been chosen in the furnace of affliction: like her master she had been singularly a child of sorrow, and was acquainted with grief in almost all the variety of its bitter ingredients. Upon inquiring how she could entertain herself while thus excluded from the advantages of religious conversation and the public ordinances of the sanctuary, she brought me her library, which consisted of the tracts circulated by our Society in Salem, with the addition of that excellent practical work, so generally known in the Christian world, Boston's Crook in the Lot; and then mentioned the manner in which that valuable little volume came into her possession. A traveller who had stopped at her solitary residence became much interested in reading one of her tracts, and offered in exchange this copy of the Crook in the Lot. The little library thus procured, sir, was the principal source under God, from which this poor woman derived consolation in her forlorn condition; and I have no doubt

but hundreds, yea, thousands, perhaps I may add millions, of spiritual pilgrims scattered along the frontier of this state, and of the United States, and through the Canadas, have been cheered in their journey to their Father's house, by the perusal of tracts gratuitously sent forth from our villages and cities. All the individuals who have been thus animated in their spiritual course, will never be known until they are met in the regions of light.

[Rev. Dr. Proudfit, before the Am. Tr. So. at N. Y.]

A young Brahmin obtained one of our Tracts, and after reading it, convinced that he was a sinner, he came to us full of anxiety, inquiring, "What shall I do to be saved?" We instructed him out of the Gospel. He came again and again, and at length renounced his idols, and we have no doubt gave his heart to Christ. After many weeks he joined a Christian church. But God did not suffer him to remain with us many years. He fell a prey to the cholera, the prevailing disease of the country. A little before he died, another young native Christian came to see and comfort him; and as he laid his languishing head on the bosom of this young friend, he almost broke out in an ecstasy, and said in his native tongue, "Sing, brother, sing." "And what, brother, shall I sing?" "Sing salvation, salvation through the death of Jesus! Salvation through Jesus Christ." And I believe these were the last words he uttered.

[Rev. Mr. Carey before the same.]

#### *Importance of a well educated ministry.*

The personal character of the blessed Paul, that sublime exemplar of our faith, that indefatigable hero of the cross, that erudite apostle of Jesus, is itself a volume, or rather a monument of evidence in favor of a learned ministry. Paul was the subject of a regular, liberal, and thorough education. He was natively of Tarsus, in Cilicia, "a citizen of no mean city; yet brought up in Jerusalem at the feet of Gamaliel, and taught according to the perfect manner of the law of the Fathers." He lived in the hithermost border of the Augustan age; and by the wealth of his intellect, the lustre of his scholarship, and the jurisdiction of his ministry, he prolonged its date, or rather eclipsed its glory with "a more excellent way." He was an accurate and accomplished linguist—a character which he prized mainly in subserviency to his official usefulness. "I thank my God," says he to the gift-loving Corinthians, "I speak with tongues more than you all." He was familiarly acquainted with the Greek classics; and could relish the elegancies and avail himself of the auxiliaries of those master spirits of the ancient lyre. In three recorded instances—and in how many that are not recorded, we may imagine—he quotes the Grecian poets: Aratus, in his eloquent harangue in the Areopagus at Athens; Menander, in his inimitable dissertation on the resurrection of the body; and Epimenides, of Crete, in his patriarchal epistle "to Titus, his own son after the common faith." Considered as a man, a scholar, and a rhetorician, he was one of the most conspicu-

ous personages of antiquity; one of the most eminent, useful and influential characters that ever lived. His contributions to the sacred canon are richer, fuller, and more masterly in doctrinal elucidation, than those of any other inspired writer of the New Testament, whom the Holy Ghost—first fitted and then—used, as his amanuensis in completing the revelation of God. Let us advert to the posthumous instrumentality of his writings in all intervening centuries; to the blessings of light, conviction, and joy in God which they have sped through the spirits of millions now glorified; to the moral restraints they have imposed upon the lawless passions of men; to the impetus they have given to individual greatness; to the rays they emitted in the glorious reformation; to their hallowed ascendancy and gracious connexions in our own age; to their prospective currency among the nations, and in all the languages of the peopled earth; to their millennial triumphs—perhaps we may suppose their eternal subserviency to the evolution of truth even in that perfect world where his being is now blessed, and where his gratitude still loves to give glory to whom it is due, saying, “by the grace of God I am what I am.”

We ask, could Paul have been as useful without learning as with it? Not without a continued miracle, certainly. Did he approve of ignorance in others? Ignorant men advocate ignorance. What says Paul? “A bishop must be—apt to teach—sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” Many an exhorter is unable to convince, and gainsayers are, like the poor, always with us. Foremost in the ranks, and central in the van, and conspicuous to the foes of the church militant, is posted the preacher of Jesus:—and must he be nothing but an exhorter? Must he rush heedless, uncalled, unqualified, to the mortal conflict? Is this the mind of Paul, who had “the mind of Christ?” Does he not pointedly expose and condemn those pragmatists, those disorderly zealots, those passionate volunteers who affect the dignities and usurp the functions, and degrade the duties of an office the greatest in the world, and to which they are utterly incompetent? Who are they whom he marks as “desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm”—“as unruly and vain talkers and deceivers, whose mouths must be stopped?” Paul, when at Rome, previously to his reception of that crown of martyrdom which terminated his earthly career, was lavishing the benevolent inspirations of his last thoughts—not on his own condition, nor the headsman’s axe that was sharpening for its office, but—on this momentous topic, *the procurement and perpetuity of a succession of competent ministers in the church*. In his second—his valedictory epistle to Timothy, he says, “*And the things that thou hast heard of me among many witnesses, the same commit thou to FAITHFUL MEN, WHO SHALL BE ABLE TO TEACH OTHERS ALSO.*” These “things,” were, doubtless, the authentic doctrines, duties, and facts of Christianity. They were to be transmitted to future ages in their

unadulterated purity “the same”—for we and our children need, as really as Paul, Timothy, and their august associates, that very same religion “which was once delivered to the saints,” and which recognizes no discrimination among the members of the human family other than that grand and divine one, which it alone can make, and which lasts forever. These “things” were to be “committed” to his successors, as their official depositaries and dispensers, who must be not only sincere Christians, but competent instructors—not only “faithful men,” but “able to teach others also.”

[Rev. Mr. Cox, before the Presb. Ed. Soc.]

### *Influence of pious, educated Youth.*

Here is a pious youth doomed by poverty to plod in one of the mechanic arts. He sheds the gleam of a holy example on a small neighborhood, but with a mind uncultivated he can do no more. Raise that youth by education to the sacred functions of the Gospel ministry, and besides exerting a wide and benign influence upon society for thirty years, he will be the means of converting many souls who but for him would have perished. These converts will exercise a still greater influence upon the next generation, and these a still greater upon the next; and thus that youth whom you rescued from obscurity will exert an influence from generation to generation, increasing beyond all calculation, to the end of the world. This is upon the supposition that he is only an ordinary minister. But suppose him a Whitefield, a Brainerd, or a Samuel John Mills, and how far beyond the reach of finite thought does the good arise. I knew that last named youth. I knew him from a child till he ascended to glory. The meadows in which he and his companions prayed into existence the embryo of American missions, lie spread out before my door. Often have I traced them with unspeakable interest and felt that I was treading on holy ground, “You and I,” said he to a companion, “are little men, but before we die our influence must be felt on the other side of the world.” It was felt through the earth; it will be felt by unnumbered millions when the last shock shall crumble this earth to atoms. And what if your charity should raise up another Samuel John Mills?

Let a man create a fund which shall constantly support one pious youth, and to what an amazing degree will his influence be felt on earth in a single century. Now cast your eyes forward a thousand ages. Let me come at that blessed group,—that *nation* of happy spirits, who have been studying the ways by which God led them to glory, and looking down upon their wretched companions in hell, and stretching their eyes forward to ages of interminable and increasing blessedness. “We have seen,” say they, “that our escape from that infinite misery and our arrival at this unbounded good, are to be traced to the charity of the blessed man who founded that scholarship. There stands our benefactor, whom, next to God and the Redeemer, all our millions hail.” What now are the sensations of that blessed man? Would the wealth of the



Indies squandered upon his pleasures have produced transports like these?

If such are the consequences of founding a single scholarship, how far beyond all expression is the amount of good done for our world by a Phillips, an Abbot, and a Norris. What wonderful changes will they have made on earth in the course of a thousand years. What amazing impressions will they make on the universe through eternal ages. What an infinite privilege it was to possess a fortune which could raise a man to such a godlike influence; an influence exalted as heaven, extensive as the universe, and prolonged as eternity. By what other means can a man ever hope to ascend so high? What is genius? what is fame? what is a world of pious plodding to this? I wish now I had the mines of Potosi. Who that has wealth will miss the opportunity of rising up so near the throne of God? This is the very price in his hands, and this the very time in his existence, and the only time, to rise and swell into a beneficence higher probably and more expanded than that of Gabriel. What is a fortune squandered upon pleasure or upon worthless heirs, compared with this? Give me the sublime influence of a Norris, an Abbot, or a Phillips, and I will look down and pity the littleness of kings!

[Rev. Dr. Griffin, before the Amer. Educa. Soc.]

#### *Objectors to Education and Missionary Societies.*

What growl is that I hear from the distant hedges? Who is it that snarls and gnashes so furiously at the project of furnishing the world with ministers and sending them to the heathen? Is he a universalist, who sincerely thinks he has bottomed his faith upon the Bible? He would have you think this. But if he believed the Bible he would not thus rave at seeing it carried to the heathen, even by those who differ from him in some respects. He would see it calculated to do the heathen infinite good, even if they should mistake the extent of its promises. No, he is an infidel, and fights under false colors. With all his fears and tremblings about Christian hypocrisy and the deceptions of priestcraft, he is himself a hypocrite and a deceiver, and knows himself to be such. With all his pity for our poverty of spirit, he is himself a coward, and dares not appear in his own proper character. He professes an attachment to a religion which he hates, only to destroy it, and Judas-like, betrays his Master with a kiss. Let those who rave and gnash their teeth at the education of ministers and at missions to the heathen, come out like men and write in broad and burnished characters upon their foreheads, INFIDEL,—THE DETERMINED ENEMY OF CHRIST,—RESOLVED NEVER TO REST TILL HE HAS DRIVEN THE HATED NAZARENE FROM THE EARTH.

Let him beware. This world belongs to Christ. It was created by him and for him, and he has purchased it since and overpaid the price in his blood. It has been made over to him by covenant, and his charter covers it all. It is preserved and governed for no other

end than to be the seat of his kingdom. It is all his own, and no other being has a right to erect an interest on this ground. His kingdom constitutes the grand interest of the world, and it will prevail and swallow up all other interests. It will advance like a rolling world and crush every thing that rises to oppose it. Its glorious Head will extend his sceptre over the thrones of Europe and the temples of Asia. He will march through prostrate nations and lay a subjugated world at his feet. Superstition and ignorance, pride and passion, bloodshed and misery will yield before him. All that pollutes and all that afflicts humanity shall die on the point of his sword, and he shall sit down upon his throne the grand pacificator and restorer of a world.

Had I a voice that could reach the most distant haunts of unbelief, I would say to those infatuated men who vilify the making and sending forth of ministers, Drop those weapons, fatal only to yourselves and to the few that follow you, and come and join us. Before the door of mercy is forever closed,—while yet the last invitation of love lingers upon your ear, come,—I beseech you, come, and let all hands at last be united in this noblest effort of Christian benevolence.

[do. do.]

#### *Power increased by Union.*

Without union nothing great can be accomplished; with it, every thing but impossibilities. A few benevolent minds may mourn over the ruins of their race and struggle hard against the miseries of a world, but it is like lading out the ocean with a shell; a united effort would presently drain the world of waters and leave the channels dry. What wonders could united America accomplish. Reckoning our population only at ten millions, if every individual in the United States would give but one cent a year, it would raise an annual fund of a hundred thousand dollars; which, assigning a hundred dollars a year to each beneficiary, would effectually aid a thousand youth in different stages of their education; and allowing them to be kept at study full nine years, would pour upon the Church more than a hundred well educated ministers a year. Ascend some lofty mountain and survey the wide spread wastes of our country; see thousands and millions perishing for want of Gospel ordinances; and then tell to listening angels that one cent apiece annually bestowed would produce more than a hundred well educated ministers a year; and how would such a report sound in heaven? To angels who have tried the worth of salvation, who know how soon all the wealth of the world will sink in the general conflagration, and whose souls are attuned to love and tenderness, how must it seem to see hard-hearted millions in our land, and tens of millions in the Christian world, who will not give a cent a year to save myriads of their brethren from eternal woe. Well, let them hug their pelf. Let them bury themselves in their own little concerns, and renounce their part in God, and sink to hell with the wretched beings whom they refused to save: we will do the more for their neglects. We will do all we

can, and reach a higher throne. Much must indeed be left undone: for that they must account: but we will strain every nerve and pluck the last brand from the burning within our reach. Let all who love and fear the Lord unite.

[do. do.]

The following extract is taken from an address delivered by the Rev. Beriah Green, of Brandon, Vt. before the North Western Branch of the American Education Society.

*Comparative Apathy of the Churches with respect to objects of benevolence.*

Withered be the tongue, which would defame the church. But, O, when I have looked upon a congregation, while the obligations of professed Christians to toil for Jesus Christ have been urged upon their consciences and hearts, and have seen the sour look, the scowling countenance, the averted face, and all the thousand indications of dislike; and when I have seen the dying pagan, "bone of their bone and flesh of their flesh," thrown with all his bleeding wounds into the midst of them, and have seen them, notwithstanding the express commands of Jesus Christ to pity and save him, as they would pity and bless their Redeemer, "pass by on the other side," cold chills like the damps of death have invaded my heart. Then have I felt, and feeling I have said, "Woe is me, that I dwell in Mesech!"—Think not, my brethren, that I would intimate that no exceptions can be found to exert a redeeming influence on this most mortifying statement. With exceptions, honorable and precious, all our churches, I hope, are enriched. Men may be found, who deem it their sacred duty and their delightful privilege, to make what returns their prayers and labors, their influence and wealth, may enable them to make for the benefits which were purchased by their Saviour's blood. Prayers and self-denials, influence and wealth, they think a cheap sacrifice for Him, who at the expense of a most bitter death raised them from the pit of woe to an assured hope of heaven. These men I honor. I love to look upon their faces, lighted up with an expression of disinterested kindness. Ah, as I have met them in the street—as I have seen them in the house of God, or in their places on an occasion like the present, my soul has thrilled with unutterable emotion. Were I worthy, how I should delight to call them my brethren and press them to my bosom! Were I venerable, like "Paul the aged," how would I lift my hands and bless them in the name of Christ, their Lord and mine! Nor will I be denied the privilege of looking upon them with the inspired benediction on my lips; "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble:—he shall be blessed on the earth!—But it is a most disgraceful and heart breaking statement, which all the wisdom that resides in selfish minds cannot disprove, that a very large majority of professed Christians are by no means awake to their obligations to pray and toil and give to promote the Christian cause. The wheels

of the church are clogged with an accumulation of ice, which no common fire can melt. What then can be done? By what agency shall the church be aroused, to feel her obligations and perform her duty? The church, *as it is*, is the ground, which we are bound to cultivate. But by what means can it be subdued, and prepared to produce a golden harvest?

Among other means, the speaker mentions the employing, by benevolent institutions, of "*select and permanent agents*," to promote the interest of these important charities.

ANNIVERSARY MEETINGS IN LONDON.

THE following is a list of Charitable Institutions, which held their annual meetings in London, in the months of April and May. It is here inserted for the sake of shewing the reader how interesting to a Christian philanthropist must be a residence in that city, during these months. The dates shew when the meetings were held the present year.

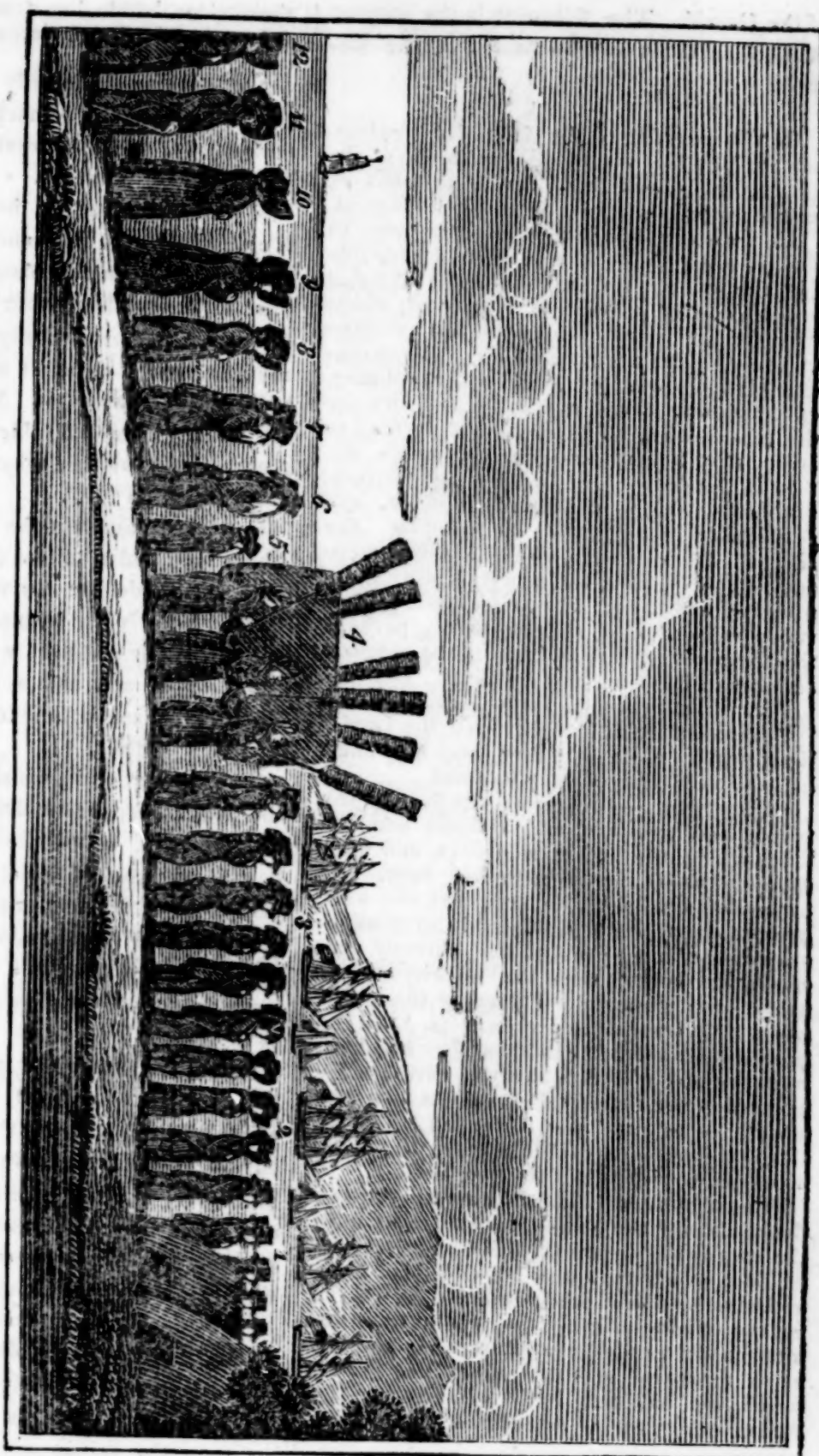
Irish Society of London,	April 26, 27, and May 3
London Hibernian Society,	April 27
Auxiliary Methodist Missionary Society,	April 27, and May 7.
London Female Penitentiary,	do.
British and Foreign Seamen's Friend Society, and Bethel Union,	April 28.
Wesleyan Methodist Missionary Society,	April 28, 29, and May 2
Society for the Encouragement of Female Servants,	April 29
Merchants' Seamen's Auxiliary Bible Society,	30
Anti-Slavery Society,	do.
Church Missionary Society,	May 2 and 3
Home Missionary Society,	3, 16, 17
British and Foreign Bible Society,	4
Prayer-book and Homily Society,	4 and 5
London Female Penitentiary,	5
Society for Promoting Christianity among the Jews,	5 and 6
Orphan Working School,	6
Association in aid of Moravian Missions,	do.
Port of London Society,	9 and 10
British and Foreign School Society,	do.
London Evangelical (formerly Itinerant) Society,	do.
Sunday School Union,	10
Naval and Military Bible Society,	do.
Irish Evangelical Society,	do.
Continental Society,	10, 16, and 18.
London Missionary Society,	11, 12, and 13.
Religious Tract Society,	13
Associated Friends for Relief of Poor Ministers,	14
Protestant Society for Protection of Religious Liberty,	do.
Society in Scotland for Propagating Christian Knowledge in the Highlands and Islands,	17
Society for the promotion of Permanent and Universal Peace,	do.
Sunday School Society for Ireland,	19
Crouch End Anniversary,	24
General Baptists,	do.
Unitarian Fund,	25
Religious Tract and Book Society for Ireland,	27
Aged Pilgrims' Friend Society,	31

The Anniversary of the Baptist Missionary Society was June 22 and 23.

LIFE OF SWARTZ.

WE are happy to learn that an original *Life of the Missionary Swartz* is now printing in London, and that an active bookseller in Boston will republish it as soon as a copy can be obtained in this country.





FUNERAL PROCESSION AT THE INTERMENT OF KEOPUOLANI.

## EXPLANATION.

1. Foreigners.—2. Missionaries.—3. Favorite attendants of Keopuolani.—4. Corpse; pallbearers the four queens of Rihorihoro and two principal women.—5. The Prince and Princess.—6. The King and His Consort.—7. Krimoku and his brother Boki.—8. King Tamoree and Kaahumahu.—9. Kuekimi and Kalakua.—10. Pia and Wahinepio.—11. Kai-keoera and Keaveamahi.—12. Nahi and Kapiolani. The six bearers carry *kailes* in their hands. Her. vol. xx, p. 208.

## KEOPUOLANI, QUEEN OF THE SANDWICH ISLANDS.

THE above engraving was made for a Memoir, just published, of KEOPUOLANI, mother of Rihorihoro, the late king of the Sandwich Islands. It represents a part of the procession, composed of foreigners and native chiefs, which was formed at her funeral, and accompanied her remains to the place of interment. The funeral ceremonies were all conducted

after the Christian manner, and may be affectingly contrasted with the loud, bitter, frightful wailings of the multitude, immediately consequent upon her death, which were continued, indeed, until the commencement of the funeral services. A representation of that scene, also, is given in the Memoir, and will probably be inserted in a future number

of the Herald. The following is the account of the funeral services contained in the Memoir.

On the morning of the 18th, [of September 1823,] a bell was brought from one of the king's vessels, and hung beside the chapel, for the purpose of giving notice of the funeral.

As the house was not sufficiently large to contain the people, it was thought advisable that the funeral service should be attended under a cluster of beautiful Kou trees, where worship had usually been attended previous to the erection of the building. A convenient platform was prepared for the speaker, on which was placed a table, and chairs for the missionaries. The circle was formed so large, that it contained the corpse on the bier in the centre, the bearers, pall-bearers, mourners, all the chiefs, missionaries, and respectable foreigners, surrounding the corpse. All who were within the circle were respectably dressed, and nearly all wore some badge of mourning. It was computed, that there were present at least three, perhaps five thousand people; and during the religious services, they ceased their wailing.

Mr. Ellis preached from Rev. xiv, 13. "Blessed are the dead which die in the Lord." The people were attentive, and the chiefs listened with signs of deep interest.

After service, a procession was formed, the prince and princess, and Hoapiri and the king, taking the lead as mourners, and after them the chiefs according to their rank. The procession was led by the foreigners who were present, next to whom followed the missionaries in mourning dresses, and directly preceding the corpse were the favorite attendants of the deceased. Following the chiefs was a large train of their attendants. All in the procession, amounting to about four hundred, were dressed in European style, except a few who fell in the rear after the procession first moved. The path was thronged on every side, by thousands of the people, who never witnessed any thing of the kind before.

Minute guns were fired from the ships in the roads, and the bell continued tolling until the corpse was deposited in the place prepared for it, which was a new house built of stone and cemented with mud, designed as a tomb for the chiefs. During the whole time the most perfect order was preserved, and we were reminded of the similar processions, which we had frequently witnessed in the land of our "fathers' sepulchres." pp. 35, 36.

Keopuolani was greatly beloved by her people. We are told that, after her burial,

Temporary dwellings were immediately erected by the chiefs around the house where she was laid, and in them they resided for several weeks, as a testimony of their affection for the deceased. They spent much of their time in conversing about their departed chief, and the charges she had given them during her last sickness.

Whenever any persons arrived from any part of the islands, they went and seated

themselves beside her tomb, and there indulged in grief and lamentation. p. 36.

And she was deservedly beloved. Her native disposition was remarkably amiable and conciliatory, and her treatment of her subjects was ever humane.

We are informed by her biographer, who is a missionary at the Sandwich Islands, that she was born on the island of Mowee, in the year 1778: that her father's family had governed the island of Owhyhee for many generations; and that to her mother's family belonged the islands of Mowee, Woahoo, Ranai and Morokai. Her grandfather was the king of Owhyhee when it was visited by Capt. Cook, in 1777.

In 1790, Tamehameha conquered Mowee where Keopuolani then was, took her prisoner, and made her his wife.

Rihoriho was her second son. The whole number of her children was eleven, of whom two only, a son and a daughter, are now living. The son is heir to the throne of his deceased brother.

The veneration in which she was held by the people, especially during the existence of the *tabu*, or of the restraints enjoined by the system of idolatry, was extreme. "At certain seasons, no persons must see her. In early life, she never walked abroad, except at evening, and all, who saw her walking at that hour, prostrated themselves to the earth."

When the American missionaries arrived at the islands in April 1820, some of the chiefs doubted whether they should be suffered to remain. A foreign influence was, moreover, exerted against them. But Keopuolani, with Krimoku and some others, advised the king to receive them: and she ever remained their friend and patron.

Her mind seems early to have been prepared by grace to imbibe spiritual instruction. This was specially manifest during a season of indisposition in 1822, when, by her request, the missionaries frequently visited her, and, on the Sabbath, preached in her *ranai*. Early in 1823, she and her husband requested that a religious teacher might be connected with their family. One was accordingly provided, who did much to establish her in the Christian faith.

In May 1823, she removed to Lahinah, on her native island, whither she was accompanied by Messrs. Stewart and Richards and their wives, and where she lived till her death, which happened September 16th, 1823.



The account of her, which was given at pp. 101—103 of this volume of the *Missionary Herald*, has probably excited in the reader a desire to know more of her character. Her memoir, which is sold at a very cheap rate, will furnish all an opportunity to gratify this desire.

Her last charges to her near friends, are enough almost to lead one to believe, that she had been long in the school of Christ, and was dying in the bosom of civilized society. The following were among them.

A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienaena, (her young daughter.) See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way."

"Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead do not you cast away the word of God, or the Sabbath day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right hand."

This, which took place only two or three days before her death, was nearly the last conversation she had with her husband.

The day before her death she conversed with Krimoku respecting her children. She said, "I wish much that my two children Kauikeouli and Nahienaena\* should know God, should serve him, and be instructed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Counsel them. Let them not associate with bad companions." She then added, "And do you not neglect to pray to God. Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven."

In the same interview, Krimoku inquired of her, if she did not wish to be baptized, like the people of Jesus Christ. She said, "I do very much wish to have water sprinkled on me in the name of God before I die. I have already given myself to Jesus Christ. I am his. I love him, and I much wish to be like his people, and to be baptized in his good name before I die."

Soon after this interview with Krimoku, she called the king and her other two children, and all the chiefs, and said to them, "I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge."

\* These two little children are modest and interesting persons. Kauikeouli is ten, and Nahienaena is nine years of age. They have both of them committed to memory the spelling book which has been printed, have made some advances in English, and, considering their advantages, are respectable scholars.

She then turned to the king and said, "I wish you after my death to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father. Exercise a tender care over the people. Protect the missionaries, and be kind to them. Walk in the straight path. Keep the Sabbath. Serve God. Love him, and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven. If you see any of the people going wrong, take care to lead them in the right way, but I entreat you not to follow them in the bad way, when your mother is gone."

She then turned to the chiefs and said, "Watch over the king my son. Exercise a guardian care over him. But particularly I wish you to watch over my two younger children. See that they are brought up in the right way, that they are instructed in reading, that they keep the Sabbath day, that they both love God and pray to him. Protect the teachers who have come to this land of dark hearts. Attend to their instructions. Cease not to keep the commandments of God, to love him, to obey his word, to regard the Sabbath and all the means of instruction, and do not neglect prayer to God. He is a good God. Our former gods were false, but he is the God by whom we may all live for ever in heaven. I love Jesus Christ. I hope he has loved me, and that he will receive me."

pp. 28—30.

## American Board of Missions.

### EDUCATION OF HEATHEN CHILDREN.

A WORTHY friend and correspondent has lately written to inquire respecting children in Ceylon and elsewhere, for whose education benevolent individuals and societies have made provision. As similar inquiries are frequently made, we think it proper to introduce the subject for the purpose of giving, as briefly as possible, all the explanation in our power. The following questions are frequently proposed with reference to children in Ceylon. As we proceed, we shall subjoin to each question what we hope will appear an explicit answer, and we are persuaded that all the answers taken together will be satisfactory.

1. "Has a child named [*here the name of the child is usually given, with the description of the source whence he is supported*] been received into any of the mission families?"

*Answer.* Unless the name of the child is found in the list published in the *Herald* for May, 1824, p. 139, or in the *Herald* for March, 1825, p. 84, and June, pp. 165, 167, or in the present number, pp. 205, 208, 209, the Committee have no evidence that he has

been received. Yet he may have been, as lists from all the stations were not transmitted with the last communications. About 200 beneficiaries were in the mission families when the last letters were written; and seven or eight times as many children were daily taught in the charity village schools, which were conducted under the care of the missionaries, and kept at the expense of the mission. Provision has been made, by benefactors in this country, for about 200 other children, who, it is hoped, will be selected in due time, and carried through their education for the specified number of years; that is, they will be kept in school as many years, as there shall have been annual payments on their account.

2. "Why have not all the children, for whom provision is made, been received into the mission families?"

*Answer.* Considerable time must elapse, after the support of a child has been engaged, before letters can be transmitted to Ceylon, an opportunity afforded for selection, and advices returned to this country. Besides this delay, which is to be expected in all cases, there have been several other hindrances. In some cases, children have been received on trial, who did not appear sufficiently promising to justify the expense and trouble of retaining them. In other cases, provision has been made for supporting a child in a particular family. When the intelligence arrived, that family might be full, or sickness might interpose an obstacle, or the missionary might be engrossed by other cares and duties; so that some delay would arise from any or all these causes. But the most important fact, in relation to this matter, is, that the families generally, if not all of them, have, for some time past, had as many children under their care, as could be well attended to, consistently with the proper discharge of other numerous and indispensable duties. The missionaries could not foresee exactly how many children they would be able to take care of; nor how their other duties would increase; nor whether their own number would be soon diminished by death, or augmented by the arrival of new laborers. They thought it every way probable, that many children might be admitted into their boarding schools as beneficiaries. The event has proved their opinion to be correct. They thought there was little need of cautioning the Christian public against providing for more children than could be re-

ceived. It now appears that it would have been better, if the number had originally been limited, and subsequently enlarged, as circumstances would warrant. Charity schools in villages can be multiplied in many parts of India to an indefinite extent; but it must be obvious, that the case is different in boarding schools.

3. "Why is not the child, that we have engaged to support, received into the families, as well as the children that others have engaged to support?"

*Answer.* If all the children, for whose support provision is made, cannot be received at once, it is plain there must be a distinction. Some are received; and some must wait, till the state of the mission families will authorize an increase of the present number, or till vacancies shall exist by the departure of those, whose period of education shall have been completed. The general rule of receiving beneficiaries has been the order of time in which the first payments were made. There have been exceptions, which were occasioned by special reasons. One reason has been, that children taken with a view to particular names, have, in some instances, proved unpromising, and been dismissed; and thus a delay has intervened. In some cases, provision has been made for children at Bombay, and subsequently transferred to Ceylon. The time of the transfer fixes the order, in which these children will be received; but all the annual payments, which had reference to Bombay, will be reckoned in ascertaining the number of years, during which the children will be supported in Ceylon; that is, they will be supported in Ceylon as many years, as there shall have been annual payments both for Bombay and Ceylon. In other cases still, there may have been reasons for selecting some children, and postponing others, which reasons have not been made known to the Committee; but we feel entirely warranted to say, that the missionaries have endeavored to manage this business with impartiality, and with a sincere desire to comply with the wishes of donors.

4. "Will children, for whose support provision has been made, and who have not yet been received, be taken into the mission families hereafter?"

*Answer.* Yes; and for a particular explanation see the answer to the first question.

5. "What has become of the money, which has been paid for the education of



children, who have not been received into the mission families?"

*Answer.* All monies contributed for any general or special purposes of the Board, (except the permanent funds, and the fund for the Printing Press in Western Asia,) are placed in the general treasury of the Board, whence they are taken for the purposes, to which they were destined. To these purposes they are applied, as soon as circumstances will permit; in most instances immediately; but in this matter of educating children, whether in Ceylon, or the western wilderness, there have been unavoidable delays. Numerous donations have been made for the translation of the Scriptures, and for the general purposes of the Cherokee, Choctaw, Arkansas, Sandwich Islands, and Palestine missions. In all these cases, the money has been applied immediately, and much more has been expended, than has been specifically appropriated by donors to these objects. So, in regard to the *general education of heathen children*, more has been expended than has thus been appropriated by donors; and it is highly probable that the time will arrive, when much more will have been expended in boarding schools for heathen children, than the whole amount appropriated by donors for that object. Let it be understood, then, that the money is not in the hands of the missionaries, either lying dead, or applied to their private uses; but that it is deposited in the treasury, from whence payments are made for all purposes of the Board, general and special, as the wants of the several missions demand. When remittances have been made for the general objects of the mission, and for the support of schools and the education of heathen children, the missionaries have been requested to take from these remittances all that was necessary to support the children they might have selected, and others whom they might select from time to time thereafter, so far as they should have learned, either from written or printed documents, that provision was made for children with assigned names. And, at the present moment, the missionaries are aware, that, through the agencies established, and in the manner provided, they have at their disposal all monies given for this object, which remain yet unexpended. They will therefore proceed in this work, as fast as they can, consistently with their other duties, and with the most judicious and faithful expenditure of the money entrusted to them. Complete lists of all the children to be supported in

their families have been regularly sent, down to a recent date; and, lest any of these lists should miscarry, reference has been made to the donations as published in the Herald.

6. "Why do we not receive particular accounts of the children supported in the mission families?"

*Answer.* Many particular accounts have been published. See the Herald for Feb. 1822, p. 48; May, p. 134; June, pp. 170, 171, 174, 176; Oct. 310, 313; Jan. 1823, pp. 6, 7; Feb. pp. 33—36; March, pp. 75, 76; May, pp. 149, 150; July, p. 209; Aug. p. 247; Sept. pp. 277—281; Oct. p. 309; Feb. 1824, p. 42; May, 139—145; July, p. 206, May, 1825, p. 134; June, p. 165.

These passages contain particular accounts of about 150 of these children, comprising all those, who have been longest under the care of the missionaries. Do not these various notices amount to nearly as much, as the most judicious friends of missions would think it advisable to publish concerning young persons, whose characters are not altogether established, and who may yet disappoint the hopes of their benefactors? Is it advisable, that particular accounts should be published of all the individuals, who succeed each other in schools which now contain 200, and may hereafter contain many more? It is highly probable, indeed, that improvements may be made by the missionaries, as to the regular times of their rendering an account of the schools, and the manner of doing it; but it is not practicable, and would not be desirable, that as full an account of each child should be published, as might be gratifying to his immediate benefactors.

Let it be considered, that if as much were published concerning each child, as his immediate benefactors would be glad to see, the greater part of these notices would be uninteresting to readers generally; and if such a publication were annually made, concerning each one of 200 children, the practice would soon be complained of as an intolerable grievance; for, although the benefactors of a particular child might gladly read a full and minute account of *their* beneficiary, yet they would not be willing to have similar accounts of 200 beneficiaries inserted, which is the present number; much less of 400, for whom donations have been made, and who are to be educated in succession.

But perhaps it may be thought, that separate letters may be written periodically to the benefactors of each child. Much has been done in this way already, both by the

missionaries and the children; and it may be hoped that much will be done hereafter. We cannot encourage the expectation, however, that the missionaries will open a correspondence with the benefactors of all the children who are in school; much less with benefactors, for the reception of whose bounty children have not yet been selected. Our readers are aware, that the missionaries preach many times every week; that they visit many schools; that they have the charge of families, which, including boarding scholars, contain from 40 to 60 persons each, and that they have other weighty cares resting upon them. But it may not be so generally known, that their correspondence with the Board is laborious; that they are often obliged to defer communications of great importance, for want of time and strength to complete them, that the keeping of their pecuniary accounts, in the proper manner, is a considerable work, and such an one as few clergymen are competent to perform with ease and accuracy; and that duty compels them to maintain some private correspondence with other missionaries, with numerous friends of missions in different parts of the world, and with their relatives and others in this country. No fewer than three of the missionaries in Ceylon, have suffered severely with inflamed eyes, and two of them were threatened with blindness, in consequence of excessive labor with the pen, often by lamp light, and after great fatigue in an exhausting climate. In one of these instances, there was an interruption of labor for weeks, and in the other for months, occasioned in this manner, to say nothing of the extreme pain and anxiety which were endured. Many persons, who think the missionaries might easily write more, would be deterred even from the labor of reading in manuscript one tenth part of what they actually do write, if the whole were spread out, and placed in one view.

7. "Is it desirable that provision should be made for the education of heathen children with assigned names, at any of the stations of the Board?"

*Answer.* Not at present; nor till all the beneficiaries now provided for shall have been received. The Committee have several times expressed this opinion. Still, applications in behalf of new beneficiaries are made almost every week. It must be understood, therefore, by those who commence payments for this object, that their donations are received on the following conditions; viz. that

children, for whose education engagements are hereafter made, cannot be taken till all engagements which now exist, shall have been accomplished; and that, even then, if the Board shall be of opinion, that more aid will be rendered to the cause of Christ, by applying the money to the support of village schools, where the children live with their parents, it will be thus applied.

We conclude these explanations by observing, that it seems to be implied, in letters from some benefactors of heathen children, that no information has been communicated on this subject by the Committee; and that no directions have been given, nor any opinions expressed. For the purpose of removing such an impression, we request our readers to consult, so far as may be in their power, the *Missionary Herald* for April 1820; Sept. 1820: Nov. 1821, pp. 363—365; Feb. 1823, pp. 62—64; Aug. 1824, 262, 623; xth Report, p. 13; xiith, p. 41; xiiith, p. 29; xivth, p. 48; xvth, p. 41.

Though some delay has been unavoidable in the selection of heathen children, and consequently many benefactors have been disappointed in not seeing their donations turned to immediate account; yet, the divine favor has been so signally manifested toward the boarding schools in Ceylon, that a much larger and a much speedier harvest has been gathered, than had been anticipated by the missionaries, or the Board, or the Christian public. On the whole, this is one of the most distinguished methods of doing good, and one in which all, who have taken part in it, have occasion to rejoice, and for which they may well give thanks to God.

#### FORMATION OF AUXILIARY SOCIETIES.

**MASSACHUSETTS.** *Auxiliary Society of Barnstable County West.* This Auxiliary, composed of the Associations in Falmouth, Sandwich and West Barnstable, was organized at the west meeting house in Falmouth, in May last. The following are officers for the ensuing year.

Rev. Enoch Pratt, of West Barnstable, *President*.  
 Rev. Mr. Fish, of Marshpee, Rev. Mr. Shores, of East Falmouth, Hon. Braddock Dimmick, of Falmouth, Dea. Martins, of W. Barnstable, Dea. Hamlin, of Sandwich, and ——— Doane, Esq. of Yarmouth, *Vice Presidents*.  
 Rev. Benjamin Woodbury, of Falmouth, *Sec.*  
 Rev. Mr. Hunn, of Sandwich, *Treas.*

The audience was numerous, and was addressed by the Rev. Messrs. Pratt, Woodbury, Fish, Shores, and Hunn, and also by Mr. John S. Hudson, connected with the mission to the Indians at Mackinaw; each of



whom either moved or seconded an appropriate resolution.

**CONNECTICUT.** *Auxiliary Society of the Western District of Fairfield County.* Formed June 1st. Officers as follows:

Rev. John Noyes, Northfield, *President.*  
Rev. Daniel Smith and Hon. John Davenport, of Stamford, Hon. Roger M. Sherman, of Fairfield, Dea Joseph Hyde, of Greensfarms, William M. Betts, Esq. of Norwalk, Dea. Jonas Mead, West Greenwich, and Eliphalet St. John, Esq. New Canaan, *V. Presidents.*  
Rev. William Bonney, New Canaan, *Secretary.*  
Matthew Marvin, Esq. Wilton, *Treasurer.*

#### FORMATION OF ASSOCIATIONS.

**CONNECTICUT.** *Windham County.* Killingly; Westfield Society. Lad. Asso. Mrs. Luna Johnson, Pres. Mrs. Shubael Hutchins, V. Pres. Marian Huntington Sec. Mrs. Roswell Whitmore, Treas. 3 collectors. Formed May 10.

Plainfield. Lad. Asso. Mrs. Elkanah C. Eaton, Pres. Mrs. Erastus Lester, V. Pres. Mrs. John Witter. Sec. Mrs. Pamela Douglass, Treas. 14 coll. Formed May 19.

Canterbury; Westminster Soc. Gent. asso. Rev. Israel G. Rose, Pres. Dea. John Barstow, V. Pres. Rufus Johnson Jr., Esq. Sec. Abijah Dewing, Treas. 7 coll. Formed May 30.—Lad. Asso. Mrs. Sophia Learnerd, Pres. Mrs. Asa Butts, V. Pres. Mrs. Isaac Backus, Sec. Mrs. Rufus Johnson, Treas. 7 coll. Formed May 25.

Windham; Scotland Soc. Gent. Asso. Rev. Jesse Fisher, Pres. Dea. Eliphalet Wood, V. Pres. Dea. Gurdon Tracy, Sec. Gamaliel Manning, Treas. 6 coll.—Lad. Asso. Mrs. Jedediah Bingham, Pres. Mrs. James Carey, V. Pres. Mrs. Jesse Fisher, Sec. Mrs. Nathan Bass, Treas. 6 coll. Formed May 26.

**NEW HAMPSHIRE.** *Rockingham Co.* Deerfield. Gent. Asso. Rev. Nathaniel Wells, Pres. Lieut. Samuel Goodhue, V. Pres. Dea. William T. Smith, Sec. Timothy M. Pearson, Treas. 5 coll.—Lad. Asso. Mrs. N. Wells, Pres. Lois Sanborn, V. Pres. Mrs. Samuel Simpson, Sec. Mrs. Josiah Butler, Treas. 7 coll. Formed May 24.

Northwood. Gent. Asso. Rev. Josiah Prentice, Pres. Hon. John Harvey, V. Pres. John Kelly, Esq. Sec. Jonathan Clarke, Esq. Treas. 4 coll.—Lad. Asso. Mrs. Josiah Prentice, Pres. Mrs. John Harvey, V. Pres. Mrs. Jonathan Clarke, Sec. Miss Matilda Prentice, Treas. 4 coll. Formed May 26.

Candia. Gent. Asso. Rev. Abraham Wheeler, Pres. Dea. Josiah Shannon, V. Pres. Dea. Daniel Fitts, Sec. Doct. N. Wheat, Treas. 10 coll.—Lad. Asso. Mrs. Jesse Eaton, Pres. Mrs. William Duncan, V. Pres. Sarah Clay, Sec. Abigail Lane, Treas. 11 coll. Formed May 31.

Londonderry. (E. par.) Gent. Asso. Rev. E. L. Parker, Pres. Mr. David Adams, V. Pres. Mr. Samuel Burnham, Sec. Mr. John Burnham, Treas. 8 coll.—Lad. Asso. Mrs. E. L. Parker, Pres. Mrs. Elizabeth McGregor, V. Pres. Mrs. George Farrar, Sec. Mrs. Peter Patterson, Treas. 8 coll. Formed June 6.

West parish. Gent. Asso. Rev. Daniel Dana, D. D. Pres. Capt. John Holmes, V. Pres. Capt. B. R. Gage, Sec. Hugh Moon, Treas. 10 coll.—Lad. Asso. Mrs. James Pinkerton, Pres. Jane Moore, V. Pres. Mrs. Ebenezer Fisher, Sec. Mrs. Richard Gage, Treas. 10 coll. Formed June 9.

Plaistow, (N. H.) and Haverhill; (Ms.) N. parish. Gent. Asso. Rev. Moses Welch, Pres. Nicholas White, V. Pres. Lieut. Jesse Clement, Sec. Dea. Simeon Welch, Treas. 2 coll.—Lad. Asso. Mrs. Moses Welch, Pres. Mrs. Moses Merrill, V. Pres. Mrs. True Kimball, Sec. Sarah Kimball, Treas. 3 coll. Formed June 13.

Antrim. Lad. Asso. Mrs. John M. Whiton, Pres. Mrs. Robert Steele, V. Pres. Miss Mary D. Nesmith, Sec. and Treas. 7 coll. Formed May 4.

### Donations

FROM MAY 21ST, TO JUNE 20TH, INCLUSIVE.

#### I. AUXILIARY SOCIETIES.

<i>Boston and vic.</i> Ms. Mr. C. Stoddard, Tr.		
Park St.	Gent.	152 81
Mariner's chh.	Gent.	20 00
	La.	18 69
Coll. by Mr. E. Haskell,		5 50
Indiv.		15 00
		212 00
	Deduct Expenses,	137 00
		75 00
<i>Colchester and vic.</i> Ct. Aux. so. Mr. W. T. Turner, Tr.		
		50 00
<i>Hartford, Ct.</i> J. R. Woodbridge, Esq. Tr.		
East Windsor, N.-so. 1st sch. dist.		4 35
	A fem. friend,	13 00
	Benev. so.	1 00
West Hartford,	Gent.	7 69
Windsor, (Wintonbury so.)	Gent.	3 00
		29 04
<i>Hillsboro' sou. vic.</i> N. H. Mr. E. Parker, Tr.		
Amherst,	La.	81 57
Bedford,	La.	40 38
Mason,	Gent.	36 63
	La.	24 71
Merrimack,	La.	19 40
Milford,	Gent.	47 00
	La.	27 37
Nottingham west,	Gent.	7 50
	La.	5 87
Pelham,	Gent.	35 00
	La.	22 00
Wilton,	La.	24 72
		372 15
<i>Old Colony, Ms.</i> Mr. J. Bourne, Tr.		
Berkley,	Gent.	31 45

Carver,	Gent.	16 00
	La.	16 00
Fairhaven,	Gent.	20 00
	La.	21 00
Middleboro', 1st so.	Gent.	112 77
	La.	101 66
2d do.	Gent.	22 70
	La.	22 35
New Bedford,	Gent.	45 00
	La. (of which	
to constitute Rev. SYLVESTER HOLMES an Honorary Member of the Board, 50; and for Sylvester Holmes at the Sand. Islands, 24, 52,)		74 52
Plymouth, 2d. par.	Gent.	78 00
	La. (of which	
to constitute Rev. FREDERICK FREEMAN an Honorary Member of the Board, 50;)		77 00
3d par.	Gent.	24 00
	La.	27 75
Plympton,	Gent.	40 11
	La.	40 50
Rochester, 1st. par.	Gent.	17 87
	La.	42 00
2d par.	Gent.	36 95
4th par.	Gent.	17 50
	La.	24 50
Wareham,	Gent.	26 00
	La.	41 77
		981 46
Ded. amt. retained for expenses, &c.		81 40
for c. notes,		15 00
		96 40
		885 00

New Boston and vic. N. H.

Aux. so. Mr. P. Clark, Tr. 70 00

Total from the above Auxiliary Societies, \$1,481 19

## II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Abington, Ms.</i> Fem. 7th pay. for Daniel Thomas in Ceylon, by Rev. D. Thomas, 12; 3d. par. contrib. by Rev. S. W. Colburn, 18;	30 00
<i>Acworth, N. H.</i> Mr. J. Davidson, by Rev. P. Cook,	3 00
<i>Albany, N. Y.</i> A friend of missions,	20 00
<i>Alstead, N. H.</i> Fem. cent. so. Mrs. T. Fletcher, Tr.	6 50
<i>Ashfield, Ms.</i> Gent. asso. Dea. S. Bement, Tr. 14.52; la. asso. Mrs. A. Williams, Tr. 27.75; A. Smith and others, m. f. 4.71; mon. con. 3.02; to constitute the Rev. THOMAS SHEPARD an Honorary Member of the Board.	50 00
<i>Attica, N. Y.</i> Miss. Asso. in presb. chh. by Dea. A. Thomas,	3 50
<i>Augusta co. Va.</i> Maj. S. Bell, 5; Maj. J. Brown, 1 50; by R. Ralston, Esq.	6 50
<i>Baldwin, Me.</i> C. box of Miss H. Pierce, for Pal. miss. by Rev. C. Freeman,	3 00
<i>Barnwell, S. C.</i> Rev. J. I. Frost, 1; S. Bonsall, Esq. 1; J. Bishop, 50c. R. Foster, Esq. 1;	3 50
<i>Bath, Me.</i> A friend, for Ellingwood Jenks in Ceylon,	20 00
<i>Belfast, Me.</i> La. asso. Miss. E. C. Kettell, Tr. by Mr. Lewis,	55 50
<i>Bellair, Md.</i> Fem. Miss. so. for Sarah H. Richardson and George Morrison in Choct. na. by Miss S. P. Jones, Sec.	58 00
<i>Bergen, N. Y.</i> Miss. Depos. by Mr. J. Bissell, Jr.	30 00
<i>Berkshire, N. Y.</i> Mon. con. by Mr. J. Waldo,	12 00
<i>Berlin, Pa.</i> J. Fletcher, Esq.	3 50
<i>Blandford, Ms.</i> A child named Harriet Newell, an. dona.	2 00
<i>Bloomington, N. Y.</i> S. Moffat, 1; M. Giles, 12c. S. C. Van Vleet, 6c. G. Deniston, 2; by Dr. Weed,	3 18
<i>Bolton, Ms.</i> S. V. S. Wilder, Esq. 3d pay. for the sup. of Rev. Jonas King in Palestine,	100 00
<i>Boston, Ms.</i> United mon. con. for Pal. miss. M. box of Miss A. E. D. 2.31; W. P. Y. earnings on the first Monday in the month, 4; for hea. chil. fr. a family who have the Gospel, 1;	7 31
<i>Boxford, Ms.</i> Contrib. in 1st. so. for wes. miss. by Rev. I. Briggs,	4 75
<i>Bridport, Vt.</i> Fem. cent so. by Mrs. Doughty,	9 15
<i>Bucksport, Me.</i> Contrib. in Mrs. S. Barnes' sch. 1.41; mon. con. 15; by Mr. B. Blodget,	16 41
<i>Butternuts, N. Y.</i> Mon. con. in 1st. cong. chh. by Dea. A. Thomas,	12 85
<i>Carlisle, Ms.</i> Coll. at prayer meeting, 3.30; Mr. Z. Spaulding, 3; by Rev. P. Litchfield,	6 30
<i>Catskill, N. Y.</i> Mrs. E. O. Wyckoff, 15, coll. by her, 5;	20 00
<i>Cazenovia, N. Y.</i> Mrs. H. Lincklaen, 100; Miss H. A. L. Lincklaen, for John Lincklaen in Ceylon, 20, by L. D. Ledyard, Esq. miss. so. Mr. L. Burnell, Tr. 10;	130 00
<i>Charlestown, Ms.</i> Mr. H. Gardner, for wes. miss. 3.22; a friend, by Rev. Mr. Fay, 2;	5 22
<i>Charleston, S. C.</i> Coll. at mon. con. in April, 60; la. aux. for miss. so. 70; subscrip. on a paper circulated by Mrs. Keith and Miss Stephens, 115.50; * D. W. HALL, Esq. (which constitutes him an Honorary Member of the Board,) 100; subscrip. of gent. 313; *	658 50

\* The sums acknowledged from *Charleston*, as above, were contributed in consequence of a special effort to aid in fitting out a mission family to reside at Goshen, among the Choctaws. The circumstances were these. The Rev. Alfred Wright, who has for several years been attached to the Choctaw mission, formerly preached in Charleston as a missionary to the poor. In March last he visited the scene of his first labors in the ministry, and was married to Miss Harriet Bunce of that city, with whom he set out in the following month, on his way to the field of his exertions, among the Indians. Miss Eliza Buer of South Carolina, having been previously accepted by the Committee, as an assistant missionary, made a part of the family. This preparation and sending forth of laborers from among themselves, appeared to many individuals to be a call of Providence upon them to take some part in defraying the expenses of the station to

<i>Chazy, N. Y.</i> Mrs. A. Hubbell, by J. C. Hubbell, Esq.	5 00
<i>Chelmsford and Dracut, Ms.</i> Fem. cent. so. for Pal. miss. by Mrs. P. Varnum, Tr.	12 75
<i>Clinton, N. Y.</i> Mon. con. 17; Hamilton college mon. con. 5.50; by Dea. A. Thomas,	22 50
<i>Colchester, Ct.</i> Benev. hand, for Colchester fem. sch. in Ceylon, by Col. G. Bigelow, Tr.	50 00
<i>Cornwall, N. Y.</i> Rev. A. Dean, by Dr. Weed,	2 00
<i>Cumberland, Pa.</i> Sab. sch. by Mr. J. Darby,	1 13
<i>Danville, Pa.</i> M. box, by Miss Longhead, 3; do. by Miss Louge, 2; la. for John B. Patterson in Ceylon 12; 3d pay. by R. Ralston, Esq.	17 00
<i>Dawfuskie, S. C.</i> C. box kept by Mrs. Blodget, 16; do. by Miss M. Mongin, 1.75;	17 75
<i>Dennis, Ms.</i> Rev. J. Haven,	5 00
<i>Deposit, N. Y.</i> Juv. miss. so. for hea. children, by Rev. E. Wise,	5 50
<i>Derry, Pa.</i> Fem. miss. so. 25 04; m. box of fem. pray. so. 13.07; do. of do. 1.75; m. box by Miss M. Patterson, 7; Rev. J. H. Grier, a bal. 14c. by R. Ralston, Esq.	47 00
<i>Donegal, Pa.</i> Fem. miss. so. 3d pay. for William Kerr at Brainerd, by do.	30 00
<i>Dorset, Vt.</i> Mrs. S. Jackson, for Samuel Cram in Ceylon, 12; tithe of m. f. 2; la. asso. Mrs. A. Southworth, 19.10; by Rev. W. Jackson,	33 10
<i>Durham, N. Y.</i> First presb. so. J. Baldwin, Jr. and S. Tibbets, m. f. 7; Dea. B. Chapman, 5; P. Burnham, m. f. 5; L. Strong, m. f. 2.25; an old friend, m. lamb, &c. 2; second so. T. Seavill, 5; by Rev. Dr. Porter,	26 25
<i>Draper's Valley, Va.</i> Mr. S. Shepherd, m. f.	2 00
<i>Dwight, Arkansas</i> Ter. Dona.	3 00
<i>Eastford, Ct.</i> R. T. m. f.	5 00
<i>Emmitsburg, Md.</i> Mrs. J. Williams, by Mr. J. Darby,	10 00
<i>Epping, N. H.</i> Mrs. Norris, 1; Capt. I. Blake, 2; Mrs. I. Blake, 1; Dea. W. Stearns, 1; Mr. Lawrence, 1.05; Mr. I. Edgerly, 50c. Miss Osgood, 50c. J. Stearns, 10c. M. E. Stearns, 10c. by Mr. O. Eastman,	7 25
<i>Exeter, N. H.</i> Young la. so. for Cher. miss. by Miss C. P. Sleeper, Tr.	14 00
<i>Fairfield, Ct.</i> E. Burr, a lad, for hea. chil. by T. Dwight, Esq.	31
<i>Fairfield, N. J.</i> Fem. mite so. for Sou. Amer. miss. by E. F. Osborn, Tr.	17 00

which Mr. Wright is attached. Accordingly, subscription papers were prepared, and the following sums were cheerfully contributed; viz. on the paper circulated among the ladies;

Mrs. Russell, 10; Mr. and Mrs. Burden, 10; Mrs. Righton, Mrs. Corning, Mrs. Napier, Mrs. Keith, Mrs. Henry, Mrs. Belcher, Mrs. R. Barksdale, Mrs. Thomas Ogier, Mrs. McDowell, and Miss E. L. H. K., each 5; Mrs. Thompson, Mrs. Chisholm and Mrs. I. E. Holmes, ea. 4; Mrs. Drake Mills, Mrs. Thomas Bennett, Sen. Mrs. Ainslow, Mrs. Jacob Anen, Mrs. Green, and Misses Robertson, Ohear, Cronwell, and Jane Ogier, and two individuals, whose names are not mentioned on the sub. paper, ea. 2; Mrs. Smith, Mrs. A. J. Bennet, Mrs. Roach, Miss F. Thompson and five persons whose names are not mentioned, ea. 1; other persons, 2.50; 115 50

On papers circulated among the gentlemen, viz. T. Napier, T. Fleming, G. M. Whitney, and Rev. J. Dickson, each 20; C. O'Neale, H. Leavitt, J. Haslett, T. S. Grimke, H. W. Dessau-sure, J. Corning, ea. 16; J. Badger, J. Tyler, Capt. Pratt, Mr. Cruikshanks, J. T. W. Holmes, C. Tracy, D. Crocker, J. Wienges, H. Tovey, L. Freeman, C. Miller, H. C. McLeod, S. Stephens, Rev. W. A. McDowell, W. S. Smith, A. Brown, R. Martin, J. Adger, I. C. Anthony, K. Boyce, J. Robinson, S. Wilson, T. Ogier, J. Mitchell, and W. H. Gilliland, ea. 5; C. S. Simonton, and G. Pringle, ea. 3; A. Whitney, Rev. R. Bascom, J. Maxton, Rev. A. Buist, Rev. J. Brown, G. Miller, B. Hammet, W. Howie, D. Bell, W. C. Dukes, J. Moore, A. McNeil Barke, Mr. Eager, Mr. Kerr, J. S. Mitchell, C. Edmondson, and J. M. Hoff, ea. 2; W. McIntosh, R. Moore, and T. W. Johnson, ea. 1; From other individuals whose names were not mentioned, 5; 313 00

Several individuals made donations directly to Mrs. Wright, in money, and in various useful articles, of which they did not wish any account rendered.



<i>Framingham, Ms.</i> Contrib. in Dr. Kellogg's so. by Mr. B. Wheeler, 15 58	<i>Newark and Berkshire, N. Y.</i> Dorcas so. by do. 6 35
<i>Franeestown, N. H.</i> Asso. for hea. chil. Mr. M. Fisher, Jr. Tr. 12,62; fem. hea. sch. so. S. Fairbanks, Coll. 5; 17 62	<i>Newburyport, Ms.</i> Mrs. E. L. B. Wright, 5th pay. for David Stickney in Ceylon, 12; benev. so. for Samuel Spring at Brainerd, 30; for Luther F. Dimmick in Ceylon, 12; by Miss L. H. Kettell, Tr. 54 00
<i>Genoa, N. Y.</i> Mon. con. in 1st. presb. cong. by Mr. W. Bradley, 8 00	<i>New Haven, Vt.</i> Mr. C. Squier, av. of oats, by Mr. E. Brewster. 75
<i>Gilmanton, N. H.</i> Chh. contrib. for Cher. miss. by Rev. L. A. Spofford, 5 00	<i>New Haven, Ct.</i> Char. box on board New Haven steam boat, for Pal. miss. 3,44; Aux. so. Mr. C. J. Salter, Tr. Mon. con. 47,41; coll. by former so. 9; Den. Hemenway, 1; amt. retained prev. (see p. 159.) 1; 61 85
<i>Greenfield, Ms.</i> La. m. asso. in 2d. cong. so. Mrs. C. Williams, Tr. by Mr. J. Ripley, 14 60	<i>New York city, Pray.</i> so. in Rev. Mr. Dubois' chh. for Wiseborn Volk in Ceylon, 12; Youths' so. in Rutgers street chh. for Thomas M'Auley in Ceylon, 20; fem. miss. so. 42,62; by Mr. J. P. Haven, 74 62
<i>Greenwich, Ct.</i> Young la. summer asso. for wes. missions, Miss M. E. Lewis, Tr. by T. Dwight, Esq. 18 65	<i>North Haven, Ct.</i> Fem. mite so. Miss H. Thorp, Tr. by Mr. S. H. Riddel, 14 00
<i>Groton, N. Y.</i> First presb. so. by Mr. J. P. Haven, 2 56	<i>Northwood, N. H.</i> Indiv. to constitute the Rev. JOSEPH PRENTICE an Honorary Member of the Board, by Mr. J. Babb, 50 00
<i>Guilford, Ct.</i> First chh. by T. Dwight, Esq. 27 75	<i>North Wrentham, Ms.</i> C. box, for wes. miss. by Rev. M. Thacher, 6 09
<i>Hallowell, Me.</i> Gent. asso. 20; la. asso. 23,60; mon. con. 16,40; by Mr. B. Wales, 60 00	<i>Orwell, Vt.</i> Mon. con. by Mr. S. Williams, 5 00
<i>Hampden co. Aux.</i> so. Hon. G. Bliss, Tr. Springfield, Coll. after an address by Rev. Mr. Ellis, for Sandw. Isl. miss. 62 84	<i>Owego, N. Y.</i> A friend, by Rev. H. J. Lombard, 3 00
<i>Hamp. Chris. Depos.</i> Chesterfield, M. Burnell, 3,50; Northampton, fem. for Solomon and Samuel P. Williams in Ceylon, 24; Worthington, fem. char. so. Mrs. Kingman, Tr. 28; 55 50	<i>Pal. Miss. So. Ms.</i> Braintree, Mon. con. 20; Directors, 11,50; by Dr. E. Aiden, Tr. 31 50
<i>Hampstead, N. H.</i> A friend, in f. in part, by Rev. Dr. Church, 1 16	<i>Palmyra, N. Y.</i> Mon. con. in E. presb. so. by Dea. A. Thomas, 6 00
<i>Hancock, N. H.</i> Mon. con. by Rev. A. Burgess, 10 00	<i>Parsippany, N. J.</i> Fem. ed. so. for Leopold Dober in Ceylon, 20; Rev. J. Ford, 13; cong. 13; J. Morgan, 1; by Mr. J. P. Haven, 47 00
<i>Hanover, N. H.</i> Theol. so. in Dartmouth College, for Francis Brown in Ceylon, by Mr. O. Herrick, Sec. 12 00	<i>Pawlet, Vt.</i> Mrs. Griswold, by Mr. D. Fitch, 1; fem. cent so. Mrs. L. Harman, Tr. for John Griswold in Ceylon, by Rev. W. Jackson, 30; 31 00
<i>Hanover, Ms.</i> Mon. con. by Mr. E. Barstow, 8,88; fem. mite so. Mrs. L. Stockbridge, Tr. by Mr. N. Willis, 10 02; 18 90	<i>Pembroke, Ms.</i> Miss M. C. Ford, 5 00
<i>Hanover, Pa.</i> Asso. by Rev. J. Snodgrass, 24 32	<i>Perry, N. Y.</i> Mon. con. by Dea. A. Thomas, 8 51
<i>Harford, Pa.</i> A. Tiffany, 1,97; C. Tiffany, 25c. F. Tiffany 43c. a friend, 50c. M. Boyd, 12c. by Mr. J. P. Haven, 3 27	<i>Phila. Pa.</i> S. Allen, Esq. 50 00
<i>Hawley, Ms.</i> Mr. J. Longley, for For. miss. sch. by Hon. T. Longley, 5 00	<i>Pittsburgh, Pa.</i> Coll. in 1st presb. chh. by Dr. Weed, 9 85
<i>Jaffrey, N. H.</i> Mon. con. 5 07	<i>Plattsburgh, N. Y.</i> Fem. miss. so. 20; juv. cent so. 9; for Pal. miss. 1; by Margaret O. Frelich, Sec. 30 00
<i>Keene, N. H.</i> Mon. con. by Rev. Z. S. Barstow, 5 50	<i>Plymouth, Ms.</i> Mon. con. in 3d cong. 16; a friend to pure religion, contrib. at the mon. con. 5; by Rev. Mr. Freeman, 21 00
<i>Kingsborough, (Johnstown.) N. Y.</i> Mon. con. by Rev. E. Yale, 5 00	<i>Poplin, N. H.</i> Indiv. by Mr. O. Eastman, 6 75
<i>Kingston, N. J.</i> Fem. mite so. for David Comfort in Ceylon, by Rev. D. Comfort, 12 00	<i>Poultney, Vt.</i> Mon. con. by Rev. E. Smith, 25 00
<i>Lanesborough, Ms.</i> Miss R. Collins, 1,50; L. Eddy, a bal. 50c. 2 00	<i>Randolph, Vt.</i> Coll. in Miss Nutting's sch. for Arkan. miss. 2 00
<i>Lee, Ms.</i> Avails of sale of prints of Owhyhean youths, sold by Rev. A. Hyde, Jr. dec'd, by Rev. Dr. A. Hyde, 8 00	<i>Reading, (S. par.) Ms.</i> Mon. con. 7,11; Mass. mater. asso. for For. miss. sch. 2,89 and cent so. 11,79; Mrs. S. Reid, Tr. by Rev. J. Reid, 21 79
<i>Lewisburgh, Pa.</i> Miss H. Candor, Miss S. Clarke, Mrs. Mary Clingan, Mrs. Margaret Clingan, Mrs. J. Reasoner, ea. 1; Mrs. J. C. and Mrs. M. C. ea. 75c. J. H. I. McG. M. H. J. G. L. R. H. M. G. S. H. M. M. and Mrs. B. ea. 50c. I. C. R. R. G. McG. and M. G. ea. 25c. coll. by Miss H. Candor; by T. Dwight, Esq. 12 00	<i>Reading, Pa.</i> Chil. of first sab. sch. 3,86; coll. in 1st presb. chh. 15,71; by Dr. Weed, 19 57
<i>Linie, N. H.</i> Rev. B. Perry, (of which for fem. ed. in India, 1;) 6 00	<i>Rochester, Ms.</i> Hea. friend so. of the 4th precinct, Miss A. Kendall, Tr. by Mr. J. Bourne, 20 25
<i>Litchfield, N. Y.</i> Mon. con. in 1st. presb. so. by Dea. A. Thomas, 4 64	<i>Rockingham co. N. H.</i> Char. so. Mr. E. Wheelright Jr. Tr. (of which for wes. miss. 27; for Israel W. Putnam in Ceylon, 7th and 8th pay. 24;) 96 00
<i>Livonia, N. Y.</i> Mon. con. by do. 15 75	<i>Rowley, (1st par.) Ms.</i> A poor woman, by Rev. W. Holbrook, 25
<i>Longmeadow, Ms.</i> La. ed. so. for Richard S. Storrs in Ceylon, by Rev. B. Dickinson, 12; mon. con. by do. 4,25, 16 25	<i>Royalton, Vt.</i> Mr. J. J. Safford, by Mr. O. Bilings, 3 00
<i>Maine, A</i> friend, to send the Bible to the Indians, by Rev. J. Sewall, 1 50	<i>Royalton Village, Vt.</i> M. f. by do. 25 00
<i>Marietta, O.</i> Mon. con. by Mr. W. Slocumb, 78 90	<i>Rupert, Vt.</i> Fem. cent so. Jerusha Sheldon, Tr. 12; R. Wilson, 3; by Rev. W. Jackson, 15 00
<i>McConnellsburg, Pa.</i> Miss J. Scott, by Dr. Weed, 1 00	<i>Salem, Ms.</i> So. of la. for a fem. teacher in Bombay, by Mrs. A. P. Curtis, 24; mon. con. in new south m. house, by Mr. D. Lang, 12,18; 36 18
<i>Middlebury, Vt.</i> A friend, 50	<i>Salisbury, Ct.</i> Hea. youth so. Miss M. Strong, Tr. by Rev. G. A. Calhoun, 16 00
<i>Middle Granville, Ms.</i> Fem. char. so. Mrs. A. Baldwin, Tr. by Mr. J. Cooley, 13 50	<i>Savannah, Ga.</i> Char. box, kept in a small sch. for hea. chil. 2 00
<i>Mifflintown, Pa.</i> Mite so. in Rev. Mr. Hutchins' acad. for Pal. miss. by Mr. W. Currin, Tr. 5 00	<i>Sherburne, Ms.</i> D. Clark, a lad, given a short time before his decease, for hea. chil. by Rev. S. B. Townsend, 61
<i>Milton, Ms.</i> Mr. L. Tucker, 6 00	<i>Shrewsbury, Ms.</i> Mrs. M. Mason, by Mr. Brigham, 2 50
<i>Monson, Ms.</i> Thomas Lodge, to purchase the Holy Scriptures for Masonic brethren and others in Palestine, by T. Packard, Esq. 30 00	<i>Smithfield, R. I.</i> A friend, by Rev. S. Judson, 10 00
<i>Monson and vic. Ms.</i> Union char. so. T. Packard, Esq. Tr. appro. by Trustees, 50; subscribers, 9; do. for hea. sch. 8; Monson, mon. con. 18,42; chh. contrib. 26,18; fem. for. miss. asso. 29,08; Palmer. Mon. mon. 75c. Mr. B. Converse, for Miss. Herald, 1,50; 142 93	<i>Southold, N. Y.</i> Contrib. July 4th advanced by Rev. I. Thomson, 5 00
<i>Montreal, L. C.</i> J. D. Dewitt, Esq. 1 00	<i>South Reading, Ms.</i> Fem. cent so. for wes. miss. Mrs. S. S. Yale, Tr. by Rev. R. Emerson, 17 10
<i>Nantucket, Ms.</i> Char. so. 10; read. so. 6; for Abner Morse at the Sandw. Isl. by Rev. S. Bailey, 16 00	<i>Stafford, Ct.</i> First so. mon. con. 3,17; la. char. so. 3,26; c. box, 57c. by H. Smith, 7 00
<i>Nelson, N. H.</i> Contrib. 14; a friend, m. f. 2,50; c. box, 3,16; by Rev. G. Newell, 19 66	<i>Stoneham, Ms.</i> Fem. char. so. for wes. miss. 8,03; cong. so. 4; c. box, 71c. by Rev. J. H. Stevens, 12 74
<i>Newark, N. Y.</i> Mon. con. in Mr. Ford's chh. by Mr. J. P. Haven, 12 00	

<i>Sudbury, Ms.</i> Fem. by Rev. R. Hurlbut,	3 06
<i>Sunderland, Ms.</i> Mon. con. by N. Smith, Esq.	20 00
<i>Taneytown, Md.</i> A friend, 5; a marriage fee, fr. a clergyman, 10; a friend to Indians, 20, 37 by Mr. J. Darby,	35 37
<i>Trenton, N. Y.</i> Sab. sch. chil. half amt. of their rewards, by Dea. A. Thomas,	4 75
<i>Turin, N. Y.</i> Cent so. by do.	5 00
<i>Union, Ct.</i> A friend, by Rev. N. B. Beardsley,	25
<i>Uxbridge, Ms.</i> La. asso. (of which for Samuel Judson in Ceylon, 12;) by Miss S. Judson, Tr. 35, 46; a friend, by Rev. S. Judson, 10;	45 46
<i>Vershire, Vt.</i> For miss. so. by Mr. L. Walker, 7; fem. cent so. Mrs. Keyes, Tr. 4, 14;	11 14
<i>Waltham, Vt.</i> A lady, by Rev. A. Lovell,	1 00
<i>Wardsborough, Vt.</i> Fem. cent so. Mrs. M. Wheeler, Tr. by Dr. J. P. Warren,	12 00
<i>Ware, Ms.</i> M. f. by Dea. E. Snow,	40 00
<i>Warrior Run, Pa.</i> Coll. by Miss R. Gaston,	11 00
<i>Waterford, Me.</i> Farm. and Mech. so. by Mr. J. Hale,	5 00
<i>Wenham, Ms.</i> Mon. con. 12, 57; e. box in fam. of Mr. J. Dodge, 1, 50; by Rev. Mr. Sperry,	14 07
<i>Westboro', Ms.</i> Mon. con. 22, fem. cent so. 28; fem. friend, 5; by Rev. E. Rockwood,	55 00
<i>West Bridgewater, Ms.</i> Fem. aux. so. by Rev. D. Huntington, 4, 31; Mr. L. Richards, by do. 3;	7 31
<i>West Brookfield, Ms.</i> Coll. after address by Rev. Mr. Ellis, for Sandw. Isl. miss. by Rev. Mr. Phelps,	21 42
<i>Westford, Ms.</i> E. Hildreth, and H. Hildreth,	2 00
<i>West Hanover, Pa.</i> Mon. con. by Rev. J. Snodgrass,	10 13
<i>Westmoreland, N. Y.</i> Young la. so. 3d pay. for Hetty Ells at the Sandw. Isl. 12; by Mr. J. Townsend, 5; by Dea. A. Thomas,	17 00
<i>Whitesboro' N. Y.</i> Fem. miss. so. by do.	28 71
<i>Williamstown, Ms.</i> Mon. con. 24, 53; fem. benev. so. for Ralph W. Gridley at Brainerd, 36, 75, by Rev. R. W. Gridley,	61 28
<i>Wilkesbarre, Pa.</i> Mr. W. C. Gildersleeve,	15 00
<i>Winchester, N. H.</i> Fem. cent so. 9, 08; mon. con. 8;	17 08
<i>Windham co. Ct.</i> Char. so. T. B. Chandler, Esq. Tr. 5; South Woodstock, fem. cent so. 8, 60; North Woodstock, mon. con. 12, 58; fem. benev. so. 15; by Rev. S. Backus,	41 18
<i>Worcester, Ms.</i> A friend, by Rev. L. I. Hoadley,	3 00
<i>Wrentham, (N. par.) Ms.</i> Fem. ed. so. Miss C. Rockwood, Tr. for John Cleveland in Ceylon,	12 00
<i>Wythe and Montgomery co. Va.</i> Miss. so. by Mr. J. Hoge,	20 00
<i>Unknown, E. F.</i> 20; a friend, 2; for Nathaniel William Taylor in Ceylon, 20;	42 00

Amount of donations acknowledged in the preceding lists, \$5,342 89.

### III. LEGACIES.

<i>Ashfield, Ms.</i> Part of legacy of Rev. Alvan Sanderson, dec'd., by Mr. Asa Sanderson, one of the Exrs.	100 00
<i>Burlington, N. J.</i> Part of \$5,000 bequeathed by the Hon. Elias Boudinot, L. L. D. dec'd. for the purpose of sending the Gospel to the Heathen, and particularly to the Indians of this continent; by Richard Stockton and Samuel Bayard, Esquires, Exrs.	750 00

### IV. PERMANENT FUND.

<i>Amherst, Ms.</i> Legacy of Dr. Seth Coleman, dec'd., by Mr. William Coleman,	56 00
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### V. PERMANENT FUND FOR CORRESPONDING SECRETARY.

<i>Sandwich Islands.</i> Mr. Levi Chamberlain, assistant missionary, div. on bank stock,	45 62
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### VI. PERMANENT FUND FOR TREASURER.

<i>Boston, Ms.</i> H. Hill,	100 00
<i>Hartford, Ct.</i> Henry Hudson, Esq. value of three cases Printing Paper, for the Ceylon mission,	378 00
<i>Sandwich Islands.</i> Mr. Levi Chamberlain, div. on bank stock,	45 63

### VII. DONATIONS IN CLOTHING, &c.

<i>Alstead, N. H.</i> A box, fr. fem. cent so. in E. par. Mrs. T. Fletcher, Tr.	15 00
<i>Andover, Ms.</i> Various articles, fr. little girls, in Rev. Mr. Edwards' par. and fr. indiv. for Choc. miss. by Mrs. John Adams.	
<i>Charleston, S. C.</i> Sundry articles, fr. schol. in Miss Bell's sch. for Choc. miss.	3 75
<i>Falmouth, Ms.</i> A box, fr. Char. and Reading so. and indiv. for Choc. miss.	46 06
<i>Hamilton, Ms.</i> A bundle fr. Miss L. Emery, for Cher. miss. by Mr. J. B. Felt.	
<i>Hamp. Chris. Depos. Ms.</i> Three boxes, containing a bureau and portable desk, filled with various articles; 8 chairs, a bedstead, tools, &c. a half barrel dried fruit, and a tin case of cheese, fr. Northampton; a half barrel dried fruit, and a tin case of cheese, fr. Plainfield, for Sandw. Isl. Mission.	
<i>Hartford, Ct.</i> A bedquilt, by J. R. Woodbridge, Esq.	
<i>Hawley, Ms.</i> A bedquilt, fr. young misses for Mrs. Richards at the Sandw. Isl.	
<i>Lee, Ms.</i> 1-2 ream writing paper, fr. Rev. Dr. A. Hyde, for Dwight.	
<i>Middlebury, Vt.</i> A box, fr. la. for Choc. miss.	
<i>Middletown, Ct.</i> A box, fr. fem. miss. so. by Mrs. S. Southmayd, for Elliot,	42 00
<i>Norwich, Ct.</i> Three kegs nails, fr. W. P. Greene, Esq. for Sandw. Isl. miss.	50 00
<i>Philadelphia, Pa.</i> A box, fr. Elliot so. of 5th presb. chh. under the pastoral care of Rev. T. Skinner, cont'g 52 garments and various articles, for Choc. miss.	
<i>Pittsford, Vt.</i> A box, by Mr. H. B. Hooper.	
<i>Shelburne, Ms.</i> A box, fr. females, by Mrs. L. Fisk, Tr. for wes. miss.	
<i>Vershire, Vt.</i> A box, fr. fem. cent so. Mrs. Keyes, Tr. by Mr. L. Walker,	8 88
<i>Wrentham, Ms.</i> A box, fr. juv. char. so. Miss E. Ware, agent, for Mayhew, by Mr. E. Blake.	
Committed to the care of Dea. A. Thomas, Utica, N.Y.	
<i>Sangersfield, N. Y.</i> Two bags dried apples, fr. three ladies.	
<i>Turin, N. Y.</i> 1 1-2 yds. full'd cloth, fr. cent so, Upper Canada, A bundle of clothing, fr. a fem. friend, for Pal. miss.	35 06
Five books, for wes. miss.	
Committed to the care of Mr. J. P. Haven, New-York.	
<i>Groton, N. Y.</i> Part of a box,	52 00
<i>Lenox, Ms.</i> A cask.	
<i>Locke, N. Y.</i> Part of a box,	24 93
<i>New Canaan, Ct.</i> Part of a box of clothing, 44; Stamford, Ct. do. do. 39, 15; North Stamford, do. do. 21, 14; Darien, do. do. 22, 22; South Salem, N. Y. do. do. 37, 00; This box was sent to Elliot, in Jan. 1824.	163 51

Committed to the care of Mr. William Slocumb, Marietta, Ohio.

<i>Augusta, Ky.</i> Various articles.	
<i>Gallipolis, O.</i> Clothing, &c. fr. fem. miss. so. by Mrs. S. L. Cushing,	38 81
<i>Marietta, O.</i> A bun. of clothing and 3 bbls. dried fruit, fr. fem. miss. so. by Mrs. Hildreth, Tr. a tub and pail, fr. Capt. J. Bosworth,	1 50
<i>Putnam and Zanesville, O.</i> Clothing, &c. by L. Whipple, Esq.	18 31
<i>Red Oak, O.</i> Pork, flour, clothing, &c. by Rev. J. Gilliland,	50 56
<i>Ripley, O.</i> Various articles.	
<i>Rutland, O.</i> Do. do.	
<i>St. Creek, O.</i> Do. do.	
<i>Waterford, O.</i> 3 bbls. flour, fr. Mr. B. Dana,	12 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, stationary; for Bombay and the Sandwich Islands.  
Shoes, principally for the western missions.  
Blankets, coverlets, sheets, &c.  
Fulled cloth, and domestic cottons of all kinds.

Erratum.—For Camden, Vt. in the list of donations for last month, p. 191, read Camden, Me.